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SERMONS

THE MISCHIEF OF A FRACTIONAL ORTHODOXY—THE WORTH OF AN INTEGRAL ORTHODOXY.

Dedicatory Address delivered by Rev. JOSEPH COOK at the New England Congregational Church, Saratoga Springs, N. Y., Sunday, August 19th, 1883.*

Follow me.—MATT. iv., 19.

IT is the business of the Church to echo God. We are here to-day to dedicate this house to that inconceivably high and holy service.

My topic is, The Mischief of a Fractional Orthodoxy—the Worth of an Integral Orthodoxy. An echo is not divisive of the voice it represents. It has no selective, self-assertive power. And so the Church ought to tell not only the truth, and nothing but the truth, but the whole truth concerning religion.

The axis of orthodoxy is the proposition that God's opinions ought to be ours. The tendency of all heresy is to assume that man's opinions ought to govern God. The poet Goethe in his early life was blasphemous enough to affirm that he had something to forgive even in God. His moral shallowness at this period of his career is typical of much of the liberalistic scepticism of our age. "I had believed from my youth upwards," writes Goethe in his autobiography (eight book), "that I stood on very good terms with my God; nay, I even fancied to myself, according to various experiences, that He might even be in arrears to me; and I was daring enough to think that I had something to forgive Him. This presumption was grounded on my infinite good will, to which, as it seemed to me, He should have given better assistance." God's good-will toward creation did not seem to be as great as

* Phonographically reported for THE PULPIT TREASURY.

this young poet's! But we know who Goethe in his youth was, whatever he became in his old age. In his youth, like his own Faust, he was a dabbler in iniquity, and endeavored to obtain all the experiences of the wicked for himself, so far as he could do so without losing social position. In that mood Goethe took his feeling of human fellowship for all classes of the inhabitants of the earth as something which God ought to echo. As Goethe was willing that all men should be saved almost irrespective of their character, so he thought God ought to be willing that all men should be saved very nearly irrespective of their moral position. A similar attitude of mind is the central mischief in the false liberalism, the fractional orthodoxy, the utterly unscientific individualism, which are the chief theological temptation of our times. One of the foremost authors of Boston said to a scholar at his own table, "When the last great day comes it will not be man so much as God that ought to make an apology for the evil that has existed in this universe." That is Mephistophelean. That is the ultimate outcome of the fractional view of the Divine character that we have had lifted up too often as the whole of religion. The outcome of many positions which I shall criticize here to-day is mere individualism, and this usually ends in a blasphemous view of the universe—that God ought to be governed by man's ideas, and that in the end perhaps there will be much in God for us to pardon! I shock you; but I mean to do so, because I wish to show you the end of a fractional view of religious truth; the mischief of these glimpses of the field of religious discussion through mere chinks and crevices; and at the same time, the worth of the broad view which comes to us when we sweep off the dome of the cathedral of thought and go aloft into God's azure and behold revealed truth with His vision.

My central thought is that orthodoxy is not worthy of the name unless it is an echo of God; not merely the truth, and nothing but the truth, but the whole of the truth as apprehended by both the rational and the spiritual faculties.

My text, therefore, is "Follow Me." (Matt. iv., 19.) But I add to this central proposition two illustrative passages: 1. "Ye cannot serve God and Mammon." (Luke xvi., 13.) 2. "Blessed are the pure in heart, for they shall see God." (Matt. v., 8.) "Follow Me"—not Princeton, nor Andover, nor New York, nor New Haven, nor Saratoga, nor Newport, nor Ems, nor Baden Baden. "Follow Me" in both the rational and the spiritual sides of religious truth.

Our Lord and Saviour Jesus Christ, as is too often forgotten, had a rational side in His teaching as well as a spiritual side. He was a mystic, the supreme one of all history; He was a philosopher also, the supreme one of all time.

It will be found that no prophet or seer of the ancient or the modern world has ever had more mystic depth than the New Testament contains. It will be found also that no analytical philosopher has ever had more intellectual analytical acuteness than the New Testament exhibits.

My purpose this morning in taking the words "Follow Me" as a dedicatory text is to show you that our Lord's teaching was integral, that there was nothing fractional about it, that it had a rational side, that it had also a spiritual side, and that for us to follow Him we must emphasize both these portions of Christianity. No doubt our holy faith has a mystic side, no doubt also it has a rational side. It is an arch with two sides, and our Lord is the keystone of the arch. Both the Aristotelian and the Platonic portions of philosophy are represented in Him "in whom dwelt all the fulness of the Godhead bodily."

"Follow me," in the first place, in the doctrine of the new birth. Consider how this doctrine is supported by our Lord, both by rational considerations and by mystic, by scientific and spiritual principles. "Ye *cannot* serve God and Mammon," says one of these illustrative passages. I am never weary in insisting on our Lord's uses of the "cans" and "cannots." "No man *can* serve two masters." "Verily, I say unto you except ye be born again ye *cannot* enter the kingdom of heaven." So throughout the whole record of revelation we find Christianity based upon self-evident truth. "God cannot deny himself." The Old Testament asks the question: "Can two walk together unless they are agreed?" This is the principle of Aristotle's philosophy. The axioms of our exact scientific research are nothing but the self-evident truths which the Bible emphasizes in its "cans" and "cannots." As we cannot flee from God it is a self-evident fact that until we acquire similarity of feeling with Him we must suffer in His presence. I want a religion axiomatic in its fundamental principles. I am not afraid of the progress of modern discussion. It will never undermine self-evident truth. On the axioms of exact research stand the "cans" and "cannots," the "musts" and "must nots," and I had almost said the "oughts" and the "ought nots" of the Holy Word.

Christ was a philosopher who based religious truth on the *cans* and *cannots* of the very nature of things. He founded it upon the living rock of axiomatic propositions, and it is our business to place its corner-stone there to-day. We are in the midst of stormy discussions. We are sailing across an ocean vexed by many winds of doctrine, but there is on our ship, if we know how to use it, an infallible guide. We are not to look over the gunwale at the foam on this side or that; we are to place our attention upon the needle, and sailing by that we are safe. Let the winds take what course they will, we may guide ourselves with safety if we only have the courage to sail by the principles of our Lord; if we follow Him in the rational and in the mystic side of His teaching, we shall find a haven in His bosom at last.

But now look at the mystic side. There is a sigh passing through the soul eternally until we yield to God utterly, affectionately and irreversibly, and this deep mystic sense of the soul comes from Him.

This is called the New England Congregational Church. I have lived to hear New England Congregationalists accused of not emphasizing the spiritual side of Christianity, of being too rational, of depending too much on

philosophical considerations. But I have read that Jonathan Edwards was a seer as well as a philosopher. He once wrote: "A little white flower opening itself in the sunlight of the spring, lifting up its head meekly in the company of its sisters on the slope of the hill and drinking in the light—this is the fit symbol of the human spirit, opening itself to God, drinking mysteriously His spirit and growing by crystalizing the beams that fall from the light of His countenance." (See Edwards' Works, Vol. I., pp. 61, 62, Dwight's Edn.) It has been said of Edwards that he might have been the greatest poet of his nation in his life-time if he had not preferred to be its greatest theologian. I undertake to affirm that New England orthodoxy has believed in the mystic and the spiritual, and has emphasized here, there—if I cannot say everywhere—the doctrine that the vision of the soul is worth something, as well as the vision of the mere reason. If New England orthodoxy has indeed fallen into the vice of teaching only a fractional view of Christianity, then I condemn it. If any system of thought that opposes it falls into the vice of teaching a fractional view of Christianity, I condemn that. Both wings must we have, otherwise our flight will be a sorry spiral. Both the spiritual and the rational, the scientific and the mystic—with these two wings, each full fledged, we must ascend to God.

The central text applies also to the doctrine of the atonement, and this in the rational as well as in the mystical side of that supreme portion of religious truth. I am not here as an ecclesiastical politician. If I thought there was a drop of the blood of ecclesiastical politics in my veins I should wish to tear them open and let it out. I am not an ordained preacher, I am a member of no clerical association. No one has a right to give me orders as to what I shall teach, for I am as free to change my creed as the wind to alter its course. I grant you that no human theory of the atonement exhausts its meaning. I am willing to admit that a certain amount of truth is contained in every one of the great theories which for age after age have commanded the allegiance of the best portion of the Church. Notice all the qulifications of that proposition, for I will not admit for an instant that this or that piece of special pleading or pet theorising as to the atonement is the truth, although it may have drawn to its support a city or a nation for a day and an hour. But what has had generally a good reputation with the devout and scholarly contains truth. Probably the best view of the atonement is that integral one which is made up by harmonizing a number of these different views. We must insist upon harmony of thought with itself. We cannot make up our view of the atonement by a bundle of propositions that are antagonistic to each other. Every one has a right to rational straightforwardness in discussion. I object to every view of the atonement that takes away from us the right to avoid self-contradiction.

There may remain a mystery in the atonement, and yet no self-contradiction. I insist upon my right to treat this doctrine with intellectual thoroughness. If I am told that this is rationalizing, I say that the fathers of New England orthodoxy have been devout as well as profound men. Who does

not know that the central doctrine of New England orthodoxy is that a man must be delivered from the love and guilt of sin in order to have peace in God's presence? That is a proposition that is supported easily on the mystic side as well as the rational. I could support it on the basis of "cans" and "cannots" of the the Bible. I hold that I do know that as two cannot walk together unless they are in accord, I must be delivered not only from the love of sin, but also from the guilt of it in order to have peace in God's presence. It could be shown also that when we are freed from the love of sin we are not thereby made free from the guilt of it. This is the rational side of the doctrine of atonement.

We want deliverance from guilt. All nations want it. It is self-evident that until we love what God loves, and hate what God hates, we cannot have peace in His presence, and therefore it is self-evident to the reason that we must have an atonement. But we know this also by the deep voices of conscience: we know it by the spiritual, the Platonic action of the human faculties, which, though stronger in some than in others, is yet strong enough in all well-developed persons to point out the need of deliverance from guilt as well as from the love of sin. Deliverance from the love of sin is not enough to deliver us from the guilt of it. When on the railway train the roar of the wheels is in your ears, you cannot hear the voices of the birds; but sometimes in my long trips, when I awake in the night and the wheels are still for a few minutes at a station, I hear voices in the darkness, I hear the birds of night; or, if the pause happens to be in the morning, I hear the birds of the day. And just so in the quiet hours of the soul we hear voices of remorse or of encouragement. When the noise of the earth is not in our ears, the songs of heaven and the groans of hell are audible even here and now. This mystic inner life touches eternity.

The Hindoo religious reformer, Chunder Sen, has lately insisted on the doctrine of deliverance from guilt, as well as on the doctrine of deliverance from sin, as a part of scientific theism. He represents what he calls eclecticism in theology. I believe the man is near to Christianity, but certainly he is near enough to perceive the need of atonement. When this representative of Hindoo thought comes before the fact of human guilt he has no hope in mere reformation. The Hindoo heart is too deep to accept that agreeable shallowness so popular in certain circles here and in the West. Chunder Sen is a man looking into heaven through the dome window of the soul. He is naturally mystic. But he believes that even after he is delivered from the love of sin the record of the past is behind him, and that he must yet be delivered from the guilt of it.

Our Lord emphasizes both sides of this truth, the rational, the spiritual, the scientific, the mystic. If we follow Christ we must be integral; we must cease to be fractional. In theology as the history of ages of discussion proves everything that is fractional is accursed.

The teaching, "Follow me," in regard to the doctrine of probation, has its rational as well as its mystic side. We all know beyond peradventure

that character tends to assume final permanence. The potter moulding the clay at the wheel can keep up his work through a certain number of seconds, but the clay hardens, and as it hardens so it remains.

Now, if this topic did not touch the supremest of all human interests, if it were merely a literary question, I think we should all easily come to an agreement. As the twig is bent the tree is inclined; as it is inclined, it remains, and as it remains so it falls. And we know as matter of ordinary observation that as the tree falls so it remains.

I insist upon it that human character does tend to steadfastness, good or evil, and that if we fall into permanent love of what God hates, this permanent dissimilarity of feeling with God is perdition.

But you say I must have a Christian theology. What, a theology more Christian than Christianity! A religion more Christ-like than Christ!

There is in Brooklyn a pulpit which used to assert that the doctrine of universal restoration of all souls is not contained in the New Testament. That pulpit asserted also that in our Lord and Saviour's personal teachings there is no offer of probation after death. "I put the responsibility upon Christ," was the voice of that pulpit years ago. But now this very pulpit, so much honored once in the anti-slavery controversy, is asserting that we must not be so barbaric as to believe that punishment is ever endless, and that we must be Christian in our view of religious truth no matter what Christ Himself taught. What has become of that clear rational interpretation once put upon the New Testament by that very pulpit? This teaching is sufficiently answered by its own self-contradictions if we compare piece with piece through any long series of years. The New Testament has not changed. There are new whims in the world, none in the Bible. Eighteen centuries have studied this New Testament. I claim that the Church knows something as to its meaning. Let us give up the doctrine that we are to follow Christ if we are not to follow Him in the tone and substance of His teachings relative to probation after death. Eighty out of one hundred who have studied this Word have not found in it the doctrine of probation after death. As a famous professor of Oberlin has said, "Ground that is not illuminated by the light of the Sun of Righteousness will not be illuminated by the electric light of human genius."

This topic may be mysterious, but our Lord's teachings are proof that He did not hold the doctrines of our modern liberalism on this theme. If I were to go as far as semi-universalism I should go further. If I were to become a believer in the doctrine of probation after death—if I were to assume that it is necessary to hold this doctrine in order to believe that God is good—I should go further, and say that it is necessary to believe that all men will be saved in order to believe that God is good. I should say that we have something to forgive in God, because He permitted evil at all. In short I should become a blasphemer. I should become a pessimist and not merely an agnostic. My friends, conscience must be emphasized. The deep mystic sense within us that we are guilty and that we have brought ruin upon our-

selves must be emphasized if we are to combat these insidious forms of liberalism.

In all profound literature and philosophy it has been admitted age after age that man can so sin against himself as not to be able to forgive himself. It has been conceded that man in such an act is himself to blame and that God is not. Why did our fathers discuss with such earnestness the freedom of the human will? Why did they lift up the thought of divine justice to such exalting heights? Simply because they were thorough. They wished to present an integral and not merely a fractional view of divine truth.

Let a false liberalism say what it will, the government of this universe is not elective. If not, the beginning of wisdom, though not the end of it, is the fear of the Lord and recognition of His sovereignty. An autocrat of the breakfast table has told us that it is time to have done with a theology that puts the thought of God's sovereignty at the front of its discussions. I have no great respect for that love of God that never has known anything of the fear of God. How should he who knows nothing of the divine justice know anything of the divine grace? We are told that we must have a fatherly theology. Yes, but not a grand-fatherly one. The human heart rebels against every weak, unscientific, unmanly scheme of thought. Take the great ages, the stalwart tried generations, and they believe in divine justice. They see it as Julia Ward Howe saw it during our Civil War.

> "Mine eyes have seen the glory of the coming of the Lord,
> He is trampling out the vintage where the grapes of wrath are stored;
> He hath loosed the fateful lightning of His terrible swift sword."

Who dares to say that the bravest of our anti-slavery heroes (turning to the venerable Dr. Geo. H. Cheever, who sat on the platform) were not tender men in spite of their bravery—one of those heroes who was as bold as any lion is with us to-day, but he was tender as any drop of dew, and gentle after the manner of Him who considered the lilies of the field, and who taught that God does not break the bruised reed nor quench the smoking flax? Why, the necessary opposite of tender love is inconceivable wrath, if that love be crossed in a manner inconsistent with justice and purity. There is no wrath so terrible as the wrath of the Lamb simply because the Lamb is innocent. The Lamb is the symbol of infinite love, but cross that love, and the wrath of the Lamb is the wrath that burneth to the uttermost depths. The soul has its mystic as well as its scientific side, and so must religion have.

But here is the mischief of false liberalism. There is a social side in the soul as well as a mystic and religious side, and the social side, which is the fashionable side, is oftentimes mistaken for the religious. Dip only into the yeasty surface of the soul and of society, and you may draw up from that part of the ocean water that no human lips can touch without being poisoned. And that is precisely what I call false liberalism. It is not profound enough in its search into the spiritual portion of human nature. Dip deep into man's soul, and you will find the waters of the same color as the waters of Christianity, as taught by our Lord. This glittering surface makes a noise in

the world; the depths make little noise. This surface of froth and foam gets itself photographed in our literature. Now and then, however, a great storm lifts the sea. When a Shakespeare, or a Milton, or I will say even a Gœthe, photographs those depths as they are revealed from the dark inner recesses in storm you find there something concerning guilt, something concerning the new birth, quite consonant with Christian truth.

I do not know that it can be perfectly proved from reason, but I do believe that it can be proved clearly from the Scriptures that death ends probation. I have never claimed that by merely rational considerations you can make it clear in all cases that death is the dividing line. For reasons which I have on other occasions given in detail I solemnly believe that the Bible makes this clear. Peter must be explained by Peter. I hold that first Peter is explained by second Peter. The history of exegesis is a proof that those who do not explain first Peter by second Peter will peter out. I have a kind of scorn for the attempt to build a great scheme of theology upon the apex of a pyramid, the apex standing on a guess, and the guess on a parenthesis, and that parenthesis swept out of this apex by second Peter.

No, my friends—"Follow Me!" These are the resonant words to be emphasized. Let us beware of everything fractional. If, indeed, any one born with an Aristotlean mind has emphasized mere reason too much; if among the rocks on the shore of New England we have been too much given to philosophy, let us awaken ourselves, let us fill our spirits with the breath of revivals. Let us bring to the front the mystic side of our Lord's teaching.

"Follow Me" in the doctrine that the Holy Spirit is a present Christ. I admit that our Lord has not been followed by New England orthodoxy as closely as I could wish in regard to this portion of religious truth. "I go away," "I come again," "I will not leave you orphans," "I have yet many things to say unto you." These are words which our age forgets. "He hath shed forth this;" such was Peter's teaching at Pentecost, and he found in the touch of the Holy Ghost the touch of his ascended Lord. I believe it is the doctrine of the New Testament that every breath of the Holy Spirit cast forth upon humanity in our time is as much Christ's personal activity as was the breath He cast forth when He breathed upon His disciples. Man is emotion, intellect, and will. I do not say with Saint Augustine that this is a good illustration of the Trinity, but as man is in some sense three, and yet in a very emphatic sense one, so God is one, and not dividing His substance we must find in the Holy Spirit a present Christ.

Mr. Emerson is supposed to have known what the truth is about religion by intuition. What an abused word that last one is! Intuition! It means everything or nothing in many systems of religious discussion. I mean by intuition simply that faculty in man which perceives truth self-evident, necessary and universal. An intuitive truth is such a truth as has these three traits. We do directly perceive the validity of the proposition that a straight line is the shortest distance between two points, that the whole is greater than a part,

that sin can be the quality of only voluntary action. Let intuition in this sense be applied unflinchingly to theology. But if you tell me that mere intuition can teach all truth I demur. If you drop into sentiment as a finality, you are using the mystic side of human nature in excess; you are forgetting the rational side.

There are things in Christianity which we must receive on the authority of revelation, and which are above reason, though not contrary to it. While we must insist that there shall be no contradiction in them. We have a right to adopt them if they are nothing more than mysterious. But this idea that God is in us, the God who died on Calvary, was Christ's revelation. To prove that this revelation is the truth, we need both the external and the internal evidence.

Where on earth can you show me any mass of human beings who have lifted up prayer for pardon in any other name than Christ's and obtained permanent peace? The Apostolic Church made much of the inner witness; we have made too little of it. Turn a telescope on a star, and at the instant when the instrument has reached the right position the light flashes through the tube and produces an image of the star in the dark chambers of the telescope. Just so when the human will yields to God there flashes through the human spirit the light from the orb of heaven, and there is found within us the star of a sense of forgiveness, a star which the Bible itself calls the day star, and unto which, as it avers, we do well to give heed. This inner sense of forgiveness has been made altogether too emphatic in certain systems of theology. But in other systems it has by no means been made emphatic enough. I am not opposed to the mystic side of Christianity because I so rarely emphasize it. My business is with the relations of religion and science. Put together the scientific and mystic sides of religion, and this full representation of Christian truth will overpower all opposition.

I might, as I part from you, ask that you follow Christ in His practical philanthropic activity. There is a mystic and a rational side in our Lord's teaching on this supreme theme.

In the Welsh mountains, in the native land of the revered pastor of this church, I once found a stone seat, with the inscription, "Here let the honest Welshman sit down, look around, thank God and take courage." It is hardly too much to say that this church is another seat inscribed with similar words. Saratoga is a far viewing city. These springs which Fenimore Cooper describes, as they burst forth in the primeval wilderness, are flowing yet. Men may come and men may go, but they flow on forever. How long he tides of human generations will gather here in summer God knows, but it seems likely that this city will be a strategic point in American civilization for ages yet. I rejoice that we are dedicating here to-day a house from the four corners of which there will issue living springs of unadulterated Christianity. I rejoice that I may repeat on this spot the words which I read in Wales: "Here let the honest Welshman sit down, look around, thank God and take courage!"

SEEKING AND FINDING.

By D. L. Moody in the Chicago Avenue (Congregational) Church, Chicago, Ill.

Sunday, September 16th, 1883.

What seek ye.—John i., 38.
Seek ye the Lord while He may be found, etc.—Isa. lv., 6.
Seek ye first the kingdom of God and His righteousness.—Matt. vi., 33.
If thou shalt confess with thy mouth the Lord Jesus, etc.—Rom. ix., 10.

I have four texts this morning. One is a question; another is an exhortation; the third is a command; and the fourth and last is a promise.

The first—the question—is the words that fell from the lips of Christ as recorded by John. The evangelists recorded other words, but these are the first words of John: "What seek ye?"

It was about four o'clock in the afternoon. It is said John wrote his Gospel about sixty years after Christ was gone, but he was so impressed with the interview he had with Christ that he never forgot it. He says he first met Christ about the tenth hour, or about four o'clock in the afternoon. It was after John the Baptist had baptized Him, John had cried: "Behold the Lamb of God that taketh away the sins of the world." John saw Christ a short time after John the Baptist said: "Behold the Lamb of God," and John and Andrew left their master and followed Christ. And when Jesus saw the people following Him, He turned around and said: "What seek ye?" All classes sought Him when He was on earth—the rich and the poor, the learned and unlearned, the priests and the Levites, the scribes and the Pharisees—all classes sought him. But they did not all seek Him with the same motive, and therefore did not all get a blessing alike. Some sought Him that they might see a sign. They did not care about His doctrine, but they would like to see Him perform a miracle; they would like to see a lame man walk—a man that had been born lame and was twenty or thirty years old; they wanted to see Him heave away his crutches and leap and praise God—they would like to see that. They didn't care about the power that did it, but they would like to see it done. They did not believe it at first, but they wanted to see some of these things that Jesus did. They said: "Show us a sign. Perform some miracle." And one day He accused them of seeking Him for the worst of motives.

After he had fed those thousands in the desert with five loaves and two fishes the report spread all over Palestine, and a great crowd followed Him. They would like to see how He did it. It was a wonderful thing to them. He could make bread in the desert without flour and give them fish in the desert. They had only two little fish to begin with. And some of the men said they had never tasted such bread—it was the best they had ever tasted.

Of course it was—fresh from the hands of the Creator. They would like to see what had been done there, and see it. You know some men will go to hear a man preach to say that they have heard him—they would like to have it to say, "I have heard him. I have seen the man and have heard him." Then others thought He was going to set up a temporal kingdom on earth, and they would like to be Senators, or Secretary of State, or hold some other office. They would like to get into some position, and if He was going to set up a kingdom they wanted to get positions under Him. I have no doubt that was Judas' trouble. He thought He came on earth to set up a temporal kingdom, and he wanted some office. There were politicians in those days as well as now, and they sought Him with the same motive as they have now.

There was another class that sought Him to entangle Him in a conversation, so that they could find something against Him; He might say something against the law of Moses, or against Cæsar, and they would have Him stoned to death and get Him out of the way. Others sought Him because the crowd went that way. A great many went into the desert to hear this wonderful preacher, and a good many went because others went. If He had asked them, "What seek ye?" they could not have told. One would say, "I came out to see what was going on;" and there was another class that would have said, "We wanted to hear and see some new thing." They would like to hear this new doctrine. Another class sought Him for anything they could get. They were ready to get anything that was going.

There was another class—and I am sorry to say it was a small class—they sought Him for what He was personally. No man or woman ever sought Christ from that day to this for what He is personally that was ever disappointed. Now, Christ is what we make Him to be. Some men that we make much of grow smaller and smaller the closer we get to them, but Christ grows larger and larger. Some men are continually falling into sin because they don't know the power of Christ to keep them and save them. They don't know much about Christ. They don't make much of Him. But when we make much of Him, when we make Him to be a great and mighty Saviour, He fulfils our conceptions. He is what we make Him to be.

But now, let me come to this audience, and let me press this question upon you: "What seek ye?" What has brought you here this morning? The text is not much. It is just the same to-day as it was when Christ uttered it over 1,800 years ago; and has human nature changed? Not one bit. I think if this audience could be sifted and we could find what has brought them here this morning we would find the same old thing. There are hundreds of people who have come to this church this morning that have not come for the purpose of being blessed; it is the farthest thing from their thoughts. And I believe hundreds and thousands of people go to church Sabbath after Sabbath, and they come here for some other purpose than to be blessed. They do not come to the house of God to meet God. They don't bring their souls into the house of Christ, and they don't get help.

Now, they are all seeking for something; but let the question go through

the church this morning, "What seek ye?" Come, friends, just put the question to yourselves. What are you here for this morning? What has brought you here? Now, be honest. Oh, well, some of you, if you were honest, would say: "I didn't come here to hear a sermon; I came to see what was going on. I was going down street, and I saw a crowd around the door, and thought I would come in and see what was going on." And you have drifted in here. Ah! I am glad you came. You are here, and as you are here I hope God will meet you. Perhaps some one says: "I came because some friend wanted me to come. My mother wanted me to come; I came to please my mother." I am glad you have come if you didn't come with a better motive than that. I remember when we preached in London one man said he was going by the Agricultural Hall, and a sudden shower came up, and he hadn't an umbrella, and he ran in to get out of the rain. As Rowland Hill said, he had heard of people making a cloak for themselves out of religion, but this man had made an umbrella out of it. That was what he went in there for—to make an umbrella out of it. But the Lord reached him there. And I remember in another city another man got up in a young converts' meeting and said he had not been to church for years. And it did me good to see him. He came to God there, and he caught hold of my hand and gave me a good, warm pressure. He was a tall six-footer. He had been a hard-drinking man, but some one told him it was a most wonderful scene to see 11,000 empty chairs on one floor, and he thought he would like to see them. He didn't care for anything else. That was his motive; and so he came early in the afternoon. He was the first one there. It was a cold day in the winter; and when the sexton opened the door he ran up the aisle as hard as he could run to see the empty chairs. When he saw the people come in he thought he would stay and see what so many thousands of people came for; and he listened, and the Word of the Lord took right hold of him. That is the most hopeful class of people to preach to. Those are the ones that we want to reach out after. If you have listened to the preaching of the Word for twenty years and have not been benefitted by it there is very little hope. The very first sound of the Gospel brought that man on to his knees. The last night that man met me he gave me a warm shake of the hand. But that was his motive. So, if you have come this morning for the very best of motives, I hope the remarks I made here will bring you to the Lord. And our God is a great God, and he knows our needs far better than we do. So, let us pray God that every one here this morning may be directed to receive all that God has to give.

Now, the next text is in the fifty-third chapter of Isaiah: "Seek the Lord while He may be found. Call upon Him while He is near."

Now, notice how it reads: "Seek the Lord while He is near." It don't say seek happiness; it don't say seek peace; it don't say seek joy. A good many people seek after joy, seek after peace, seek after happiness. I cannot find any place in the Bible where we are told to seek for peace or joy. If you have the Spirit, you will have the fruit of the Spirit; and you won't

have the fruit without the Spirit itself. You might as well look for an apple or an orange without the tree. You get a good tree and you have good fruit. Therefore, what we want is to seek the Lord Himself, and if I have Christ formed in me, the hope of glory, I will have peace, and joy, and rest. Now, there are a good many that want all these without Christ. You cannot have them without Christ, because Christ brings them with Him and He is the author of all these gifts, and if you want to find peace, and joy, and rest, look to Christ, and look this morning. Place your eye upon Him; seek the Lord while He may be found; call ye upon Him while He is near. I remember when I was a little fellow, smaller than this little boy down here, I used to try and catch my shadow. I don't know as any of you have been foolish enough to do that or not; but many a time I have tried to outrun my shadow. I have tried to get a fresh start and jump over it, but I have never caught my shadow yet, and I have often run myself out of breath trying to do it. I remember once running with my face towards the sun. I looked over my shoulder and saw my shadow coming after me. I thought that was very funny. And many a time I did that. And one of the sweetest things I have learned is to face the sun of righteousness, and have found peace, and joy, and rest. And you don't have to make them—they come themselves. Make the tree good and the fruit will be good; but if we seek Him without these things it will be disappointment. I will ask you this question: Do you believe the Lord can be found here this morning? Do you believe that He can be found this morning before twelve o'clock? Can a man that has been living in sin up to this hour—never had any serious thought up to this hour about his eternal welfare—can he seek the Lord and find Him here before twelve o'clock? Do you believe it? That is the question. Do you believe it? I just as much believe it as I believe that I exist, and if there is a man or woman in this audience that wants to find the Lord and don't find Him it will be because you don't seek Him with your heart. I firmly believe we are living, and as we are living we may come to God. Now, it is a shame. I would to God that people might be woke up and become dead in earnest. The reason that so few people find the Lord is because they don't seek Him with the heart. You do not find Him with the head. The religion of Jesus Christ is a matter of revelation—not investigation. No man ever found God by the searching of his mind. It is the heart He reveals Himself to; and when men seek God with the heart they find Him. I some time ago said to a man: "My friend, I can tell you the day and hour you can be converted." He said: "I didn't know, Moody, that you were a prophet." And I said: "I am not a prophet, I am not the son of a prophet, and there is not a prophet in the family, but I am prophet enough to tell you that." Said he: "I would like to have you" Said I: "It will be the day you seek for Him with all your heart, because the Lord says, 'If you search for Me with all your heart, you will find Me.'" You have not to go down to bring him up, nor up to bring Him down. Here is salvation within the reach of every man, woman, and child here; you can have eternal life if you ask for it from the

heart. You can have it if you do as they did on the day of Pentecost, when the question was, "What must we do?" And when He told them they obeyed; and if you are willing this morning to do what God wants you to do, and if you seek Him with all your heart, you will find Him. I remember seeing a man leaning against a post in one of our meetings, with his hands in his pockets, and I said to him, "My friend, are you a Christian?" And he says, "No, I am not." Says I, "Would you like to be?" Says he, "I have no objections." That man is a fair specimen of people; but no man will ever be saved with that spirit. I do not believe a man is fit to be saved with that spirit. But no man will ever sit in the Kingdom of God except he gets beyond that. Seek Him as you seek gold here in Chicago—you know how they do that. If people were as anxious about their eternal welfare as they are about their temporal affairs in this city there would be no trouble about people getting into the Kingdom of God by hundreds and thousands. Walk up and down the streets of Chicago and see how men are running around looking for money, and they are at work at it early and late. They are seeking money and working for it until they get softening of the brain and go off to the asylum. They are in earnest about the gold that perisheth; shall we not be in earnest about eternal life? It is no time to seek Christ in old age, when the hair is getting white, and the eyes are getting dim, and the step begins to falter, and the house is coming down. It is no time when you come on a sick bed and your body is on fire with some torturing pain—it is no time then to seek God. But, dear friends, it is now, this beautiful Sabbath morning, this very hour. "Call upon Him while He is near." Is He near? Now is He near? That is the question. If a man or woman thinks that God is far from us, is it not curious that men should believe that? Why? He says, "Even if two of you come together in my name I will be there." There are more than two or three together here. The name of the Lord has brought hundreds here this morning. Isn't He gracious? Doesn't He want to bless and save? And is there a soul in this house that God doesn't want to redeem? Wasn't He in earnest when He sent His Son down to this earth to save sinners? Wasn't Jesus in earnest when He left His throne up there and came down into this dark world, and went into a manger that He might get His arm under the sinner and lift him up? And if God was in earnest when He gave Christ to die for us, and if Christ was in earnest when He died on the cross, shall we not be in earnest in seeking salvation? Is it time to wait and call upon God? Seek while He may yet be found. Judas came back when he was too late, and it was too late for those virgins. They called and called, and it was too late. There is many that have called when it has been too late.

But now, let us hasten on to the third text, and this is a command:

"Seek first and come to God and His righteousness, and all these things shall be added unto you."

Now, if that means what it says it means—that you are to seek and come to God before you get out of this house this morning, before you go home, before you take any step—there is not a thing that you can put between

your salvation and your soul—not a solitary thing. No man or woman in this building ought to think of it for a moment. Do you know that all of God's blessings come through obedience? Take the life of Christ and those that were blessed while He was here. They were blessed in the very act of obedience Every solitary one that He told to do anything did what He told him and was blessed. He told Bartimeus to come to Him, and he came and was blessed. He said to that man: "Go home and tell your friends what great things the Lord has done for you," and he was blessed. He said to the ten leppers: "Go show yourselves to the priest." They might have said: "We showed ourselves to the priests and they sent us out of the city into the desert to die." But they went and did as He told them, and they were healed in the act of belief. I suppose there were never ten men more astonished in their lives than those ten men. One said to another: "Why, John, I am whole." He said: "I feel as if I could leap over a stone wall ten feet high." And another man says: "I am whole." And so they were all whole, and it was because they obeyed the Lord. And Christ said to the man that they brought to Him on a bed: "Thy sins are forgiven thee; take up thy bed and walk." And he rolled up the old bed and swung it across his shoulders and went home healed. And so you run on through the life of Christ and you will find that every man that did what Christ told him to do was healed. You remember that he told Naaman to dip seven times in Jordan. It was a terrible thing to Naaman's pride, but he did it and was healed. Do what God tells you to do. He tells you to seek first in order to go to Heaven. That is the first thing. That is the great question of life. There will never be a question come before us so important as this question of eternal life. Everything else fades away into the dim past, and men ought to wake up and do what God tells them to do. It is a command. I can imagine there would be a great commotion in the audience this morning if a stranger came through the door and down that aisle and people stood aside and let him pass, and it should be whispered through this congregation, "It is Solomon, the wisest man that ever lived;" and if he walked up on the platform and said, "Mr. Moody, let me speak to this congregation," I can imagine you would be putting up both hands to your ears, and you would say, "If Solomon is going to speak this morning I would like to hear him;" and I believe he would say, "Whatsoever thy right hand findeth to do do it with thy might—do it with thy might." And, my friends, is there any question so important as this question of eternal life? Isn't this the thing to do? Is it that you would buy and sell to get rich, and live in Chicago in wealth? Is that so important a question as this question? Suppose you die worth a few thousand dollars less and get eternal life beyond? But I can imagine another profit coming in. It is an old prophet—Elijah, the Tishbite. Wouldn't you like to hear him? He has got a strange coat on, made of camel's skin, and a leather girdle about his loins. He moves up along that aisle, and you say, "I would like to hear Elijah." You would want me to drop down into a seat pretty quick so that you might hear him. If he came here this morning he would say, "How

long will ye halt between two opinions? Let this question be settled." He called a nation that was wavering to a decision, and I believe that is what Chicago wants. You cannot serve two masters, and I believe that the curse of Cain is that the people who come into the church and try to serve God and Mammon. They are trying to make money in Chicago with the right hand and serve God with the left; and no man can serve God that way. If he doesn't have whole hands and a whole heart he will not have salvation. So, friends, it is decision we want. I believe we want to act up to all the light we have got, and I have come this morning in hopes that I might call you to decide what you would do. We were speaking about Solomon and Elijah, but I will tell you about another preacher you would like to hear. You would like to hear Paul. "Ah!" you say to yourselves, "wouldn't I like to hear him. I would walk a hundred miles to hear Paul preach." If there is any man who ever preached in this world that most of us have admiration for, it is Paul, the man whose heart was on fire with love for God; the man who did more to upset infidelity than any man that ever lived. When I meet an infidel I don't want anything better to refute him than to produce what Paul has written: "Paul had a sunstroke," he says. I wish to God many of you had a sunstroke such as he had and become a champion of Christ. I could imagine if Paul should stand here this morning and take up the sermon where I left off, he would say to you: "Behold!" What? "To-morrow is the day of salvation!" No. "Behold, now is the day of salvation. Now is the acceptable time; this day; this hour; this moment. I have no right to tell you you can repent to-morrow. I would not dare to do that." A man, one of my neighbors—I have known him from my earliest childhood up, and three weeks ago to-day, and the last thing I did before leaving my native town was to bury him. He was stricken down, and he is gone. And I thought of different texts last night, and I was up past midnight thinking of some subject upon which to speak to-day, and it seemed as if I heard a voice saying: "Plead with them to come to Christ this morning. There may be somebody in the congregation that will never hear another sermon, and somebody that will never hear your voice again," and I took these texts in hopes that God might give me some soul this morning. And, dear friends, I plead with you, don't turn from the gifts of God. I have often thought if I could only tell or picture eternal life I would have but one sermon and I would tell it out. I would go to civilized nations, and I would go to heathen nations, and I would tell it out. But I can't do it. I have tried many a time to describe what it is, but I don't know; somehow or another it seems as if my tongue was tied; it seems to me as if I could only picture what the gift of God, what eternal life is, that the people would come to God this morning—that men, women and children would flock into the kingdom by hundreds, if I could only picture what it is. There is nothing we value in this world as we do life. A man will go around the world to lengthen out his life a few years. If he has got wealth he will give money by thousands if he can get medical aid. But this is a world that is filled with sorrow and separation. As I look over

this audience I see the emblems of mourning all through the congregation. Not a circle that has not been broken—and many a dear circle has been broken since I stood on this platform last. Death is constantly coming in and taking away this one and that one, and in many you see here and there the natural force is becoming abated and they are tending towards the grave. In a little while they know they must go down to the grave. And so we think life is very sweet here; but just think of the life in the world where there is no stooping form, no gray hair, where the natural force never becomes abated, where the eye never grows dim, where the step is firm and moves on and on through the palaces of the King, where perpetual youth stands on your brow forever, a city where death never enters and where sin never comes, a city where all is bright and joyful, a city without a night in it, a city without pain, without sorrow, and without death. Think of life forever; a life that is as pure as God's life, that floats on and on unceasingly through joys that last forever. The wages of sin is death, but the gift of God is eternal life. You may have it this morning. Come, friends, will you seek Him? If you take my advice you will not go out of this house this morning without seeking eternal life—without making up your mind that you will seek it.

My time is up. I would like to dwell on the last text a few minutes:

"If thou shalt confess with thy mouth the Lord Jesus and believe in thy heart that God raised Him from the dead thou shalt be saved." For the Scriptures saith, "Whosoever shalt believe on Him shall not be ashamed."

It is taking up the cross and confessing that you are His disciples that keeps thousands out of the Kingdom or God. A man said to me: "Why is it that Mohammed has got more disciples than Christ?" I answered him, "It is very easily answered. To be a disciple of Mohammed a man doesn't have to deny himself the lusts of the flesh, but he has to do it in order to be a meek follower of the Lord Jesus Christ." People try to step over the cross, and try to step around the cross, but you will never meet Him unless you meet Him at the cross; and, if you want Christ this morning, take up the cross. You say, "What is the cross." I don't know. It may be the cross this morning to go home and erect a family altar in the face of opposition. You are in business perhaps, and you have got to go down and tell your partner that you can't do that kind of business any longer. I remember a man in St. Louis who made up his mind that he was not living right—that he ought to have a family altar—and he went home at night, and he got up half a hour earlier than usual the next morning, and his wife said: "George, what is the matter?" "Come into the parlor," he said, "and I will tell you." And when they all got into the parlor—his wife and his children—he took the Bible and he says: "I have a confession to make. I want you to forgive me." He said to his children: "You have never heard my voice in prayer." He said to his wife: "You have never heard me pray, but I am going to commence this morning, and I want you and the children to help me." And he read a chapter and got down and prayed the best he could. That was the way

he took up his cross; and a great blessing came to that family. When we were in Edinburgh this last time a lady came to the meeting to gratify her curiosity. Her father and brother and sister had been making a good deal of sport of the meetings; and one day, when going by the hall, she said: "I will just go in," and she went in. There was nothing in the sermon that seemed to touch her, but there was a Christian lady at her side who, when the meeting was over, spoke to her, and she threw up her head very haughtily and said: "I don't believe in these things." The lady said: "I hope you will come again." She said: "I don't like that kind of preaching." The lady said: "Won't you come again?" And that lady won her confidence, and she promised to come back, and she came back, and she was converted. But what kept her from the kingdom of God for about a week was that she had to go home and confess before that father and brother and sister. She knew what bitter opposition there would be, and that kept her in the dark for a number of days; but at last the burden grew so heavy that she said if the Lord would take the burden she would take the cross. And she went home and told her folks that she had made up her mind to be a Christian, and the opposition became very bitter, and after about three weeks her sister said: "Now, wont you tell us what you have got by this means that you didn't have before?" She says, "In the first place, I have got self-control. That is a pretty good thing, for 'He that ruleth his own spirit is greater than he that taketh a city,' and you know that if you had said half the mean things before I was converted that you have since I was converted I would have answered you back; but now I have peace with God and peace with myself." And the sister burst into a flood of tears and said, "Well, if you have got those things I will never say a word against it again because I haven't got them." And she took advantage of it and said, "Won't you go to the meeting?" And she did, and was converted, and like the two sisters of Bethany they became firm friends of Jesus. Then they went to work to bring their brother into the meetings, but he was ashamed of the people for going to such places; but the two sisters prayed and worked, and one night they came home and said to him that a friend of his, Professor Black, in the University, had stood up and spoke in the meeting. And he said: "You don't mean to say that Professor Black is converted?" "Yes," they said. So he said: "I must go and see what there is about it." And so he went to see Professor Black, and the two sisters and Professor Black led him into the Kingdom of God. In two weeks he lay dying, and he called that skeptical father to him and said: "Wasn't it a good thing that my sisters went to that meeting, and wasn't it a good thing that Professor Black got up and spoke?" And the father came to the Kingdom of God. Oh, dear friends, you may be spending your last summer or winter on earth! Confess Christ. Take your stand on His side. Don't let the world keep you from the Kingdom of Christ this morning. If thou wilt confess in thy heart thou shalt be saved. O, that you may be saved to-day! Let us pray.

THE DIVINE CONDITIONS OF NATIONALITY.

THANKSGIVING SERMON.

By J. T. Duryea, D.D., Central Congregational Church, Boston, Mass.

A land that I had espied for them, flowing with milk and honey, which is the glory of all lands.—Ezek. xx., 6.

I. A country was chosen and assigned to them, and this was the very first step in the process of preparation for the national existence. At the call of Abraham, as the record runs, God said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house unto *a land* that I will show thee: and I will make of thee a great nation."

And again, when Abraham had entered the borders of Canaan, it is told that God said to him, "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

And when the mission of his descendants was announced, and the Providence under which it was to be accomplished was pledged by the solemn formality of a covenant, the promise of *the land* was renewed. (Gen. xv., 5–7.)

It is very evident that these repeated references to the land in connection with the prophecies and promises of a national existence and mission made the impression upon the mind of the patriarchs that the possession and enjoyment of the country was essentially a condition of nationality. Accordingly the occupation of Canaan became the object of their highest hopes, and the goal of their aims in labor and patience. (See Gen. l., 24–26.) And naturally enough, at the time of the Exodus, and at the beginning of the long wandering in the wilderness, the objective point was the land, which God had promised to the fathers. (Ex. vi., 4–8.) As might have been expected, the national covenant at Sanai was based upon the assurance that the people should be brought to the land, and secured in the possesion of it as their fixed habitation. (Deut. i., 6–8.) When the laws were given and recorded, and the exposition and application of them to individual and common life was made by Moses, they were shaped with reference to residence in the land. (Deut. iv., 1; vi., 1; vii., 1; viii., 1; ix., 1; xi., 8; xii., 1; xxvi., 1.)

In the mind of the great leader and Law-giver, the promise of the occupation of the land was the guaranty of nationality, and residence in it was necessary to the realization of national life.

And the land was adapted to furnish all the needful conditions of support and unification of the nation.

1. It was described as a land flowing with milk and honey. It was able to afford not merely subsistence, but the means of wealth ample for the material and appliances of an advanced civilization. And its resources were developed, as we know, especially during the prosperous reign of Solomon, when the kingdom reached its acme.

2. The means of communication were sufficient. For the land was not large, and although broken by ranges of hills, it was permeated by valleys and and torrent beds dry for a considerable portion of the year, and it was bordered by the sea, which was the highway of the ancient peoples.

3. The land was separated from the surrounding peoples by the sea and the deserts. These were passable for purposes of commerce, while they constituted natural barriers in time of war. And in case of persistent invasion, as we know, the hills served the purpose of the citadel, and the inhabitants exposed in the plains were well-nigh invincible in the high retreats commanding the narrow passes.

II. At the time of founding of the nation a code of laws was given and promulgated. The principles of government may be gathered by analysis of the statutes and synthesis of the results. There can be no doubt that there was an intention to provide for the greatest good and largest liberty of the individual compatible with association, at least in view of the state of the people in that early age, and in their rise from a servile condition. And in the first instance a popular form of government was contemplated rather than a monarchy. The latter was considered as dependent upon certain contingencies, and if it was foreseen as a necessity it was only because it was to be made a necessity by the people themselves. The laws were constructed for the assurance and protection of rights generously to the utmost practical degree. In reviewing the legislation, the Law-giver was able to make the strong assertion: "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them: for this is your wisdom and understanding in the sight of the nations which shall hear all these statutes, and say, surely this great nation is a wise and understanding people; and what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day?"

And again He asserted the beneficence of the provisions of the law in such words as these: "What does the Lord thy God require of thee but to keep the commandments of the Lord, and His statutes, which I command thee this day *for thy good!*" (Deut. x., 12, 13.)

Provision was made for education and discipline in the knowledge of the law, and in habits of obedience.

The first, the best, and the only really effective school of instruction and culture was secured and guarded, viz., the family. The infant child was marked with the sign and seal of his rights and duties in the commonwealth.

and the household was ordained as a means of training and practice in obedience to righteous precepts. The covenant with Abraham, which was the primitive charter of the nation, was a family compact. And the declaration was made and ever remembered, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him: for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him."

And when the laws were given from the mountain Moses tells that it was especially enjoined that they should be the matter of household teaching. He said: "The day that thou stoodest before the Lord thy God in Horeb the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they shall teach their children."

Accordingly Moses exhorted the people to be constant in the teaching of the laws. "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently to thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi., 6-9.)

Besides this domestic education, provision was made for public teachers of the law. These were not merely instructors in specifically religious duties, but in social and civil duties also. The priests at the sanctuary and the Levites throughout the land were to be expounders of the law in public and in private, and were to be ready to settle all cases of doubt and perplexity, so that individuals might act with intelligence and a good conscience. And when the priests and the Levites came short of the fulfilment of their functions, or were altogether remiss, the special order of the prophets was established, that the laws might be kept in the memory of the people, obedience commended, and neglect rebuked and corrected.

And not only was the habit of obedience formed by the requirement of the practice of the precepts in youth in the sphere of the family, but the discipline of the ritual and ceremonial cultus indirectly fostered it. This touched the individual and social life of the people at every point. They could hardly put their hand to any common office of life without some accompanying formality pertaining to the complicated system of the liturgy. They lived and moved and had their being in the midst of a scheme of ceremonies, which to us appear as inevitably tedious and burdensome. And the strictness of the requirements and the thoroughness of compliance must have cultivated an ever-growing tendency to almost automatic conformity to rules of action. The effect must have been in all respects similar to the well-known and proverbial effect of the military regimen.

And this discipline was supported by sufficient motives. As we have seen,

the Law-giver was able to commend the laws to the good sense and the self-interest of the people. But on these he did not rely. He placed the obligation to obey on the high ground of moral responsibility. He made his appeal to the conscience. He not only said, "The Lord commanded us to do all these statutes . . . for our good always;" but, also, "It shall be our righteousness, if we observe to do all these commandments." (Deut. vi., 24-25.)

It would be impossible to cite all the passages in the history which makes it manifest that the Law-giver expected obedience to be secured through the moral judgment and sensibility. Indeed, the careful student of his teaching cannot fail to find abundant sources for the impression that he intended to secure his people a distinctively and intense ethical life. His aim was righteousness. The accomplishment of this was necessary in His view to the fulfilment of the mission of the nation in the earth.

And, finally, to the moral motives to obedience he added the sanctions of religion. He taught that the law came from God Himself, that obedience to the law was loyalty to God, and disobedience was rebellion against God. He appealed to the sentiment of gratitude for divine favor enjoyed, to the sentiment of hope in view of divine favor to come, and to the sentiment of fear in anticipation of divine displeasure and judgment. The preface of all the law was this: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" and law-giver, priest, king and prophet were always reminding the people of the great deeds of the Lord, which He had wrought for the deliverance and welfare of His chosen nation. And to keep the religious sentiments ever alive and strong, the ceremonies of religion were interwoven with all the functions of domestic and social life, and all the formalities of the national solemnities.

And the teachers of the people were aided in the nourishment of the religious sentiments and the use of religious motives by the pledge of a special providence. In that early age, and in the crude condition of the people, the ultimate rewards of virtue and the final blessedness of the righteous and pious were too elevated and distant to operate as powerful and sufficient motives. Accordingly the promise of immediate and appreciable blessings was attached to obedience, and the threatening of temporal judgments was attached to disobedience.

It is easy to be seen, that so far as belief in a Divine Providence dispensing good to the just and evil to the unjust, could be implanted and sustained in the heart of the people, it must have become a mighty aid to the teachers and rulers of the people in maintaining the efficiency of the laws and forming habits of submission, or rather willing obedience.

III. Provision was made for the nurture of patriotism, and for the strengthening of the national bond.

The people were attached to the soil by the law of the permanence of the tenure of it in the families and tribes to whom it was assigned after the conquest. The title to each estate was perpetual. It could not be voided even by the owners themselves. The use of the soil could be sold for a considera-

tion, or pledged temporarily for debt, but the soil itself came back to the original possessors or their heirs at stated periods. Owing to this wise arrangement, the cultivation of habits of self-reliance, industry, temperance and frugality, and the honor bestowed upon labor, there never was among the Hebrew people, in their best days, a pauper class, neither were they agitated by the turmoil and strife of a discontented and violent spirit, so rife among the lower orders in later times and almost in all civilized communities.

And ample provision was made in order that the life of toil might be lightened and graced by the enjoyments and ceremonies of domestic, social, and national festivals. The seasons of the year of labor were marked by the gathering of the families, and common participation in the fruits of the earth and the more joyful services of religion. Indeed, the whole aspect of life was made bright, and its temper was toned to gladness.

Three times each year the heads of families were summoned to the metropolis and the common altar, and in their journeyings to and from the Holy City, and their fellowship within its walls, its dwellings, and its temple courts, they were knit together in personal friendships and united in the common bond of citizenship.

And their property in the land, and their inheritance in its institutions and customs, were consecrated and made dear by the continual commemoration of the names, and virtues, and deeds of their heroic ancestors, and the whole land was covered with memorial stones and altars, marking the scenes of noble struggles and achievements, or the places made sacred as the ancient seats or sanctuaries of the founders of the nation.

IV. And finally, the national spirit was animated and nourished by the call to a mission for all the peoples on the earth. At the very beginning it was said to the father of the Hebrew people: In thee and in thy seed shall all the nations of the earth be blessed. And this was repeated again and again in ampler form by law-giver, and teacher, and king, and prophet, and it became the matter of the highest reaches of patriotic eloquence, and the burden of the loftiest inspirations of national song. This great calling was to be fulfilled by the labor and patience of the ages, and at last by the coming of the great king, God's anointed one, who shall exalt Jerusalem in all the earth, and cause all nations to flow unto it to receive the law and proclaim loyalty and subjection to Him who would then be found on David's throne, in the majesty and might of universal dominion.

This Messianic hoe was the very life of the nation in its greatest days, and the anchor of its faith in the darkest days of humiliation and suffering. And by it the fainting national life was revived and reinvigorated after the deliverance from captivity, and sustained in the conflicts of the Maccabean age and the struggle of the Grecian conquest, and the endurance of the Roman domination. And if the nation had known its day, and been true to its place at the head of the race, and led on the progress which should have ended in the redemption and perfection of mankind in the commonwealth of peoples and the kingdom of God.

HARVEST HOME.

By T. De Witt Talmage, D.D. (Presbyterian), Brooklyn Tabernacle, N. Y.

My Father is the Husbandman.—John xv., 1.

We were nearly all of us born in the country. So we all understand rustic allusions. The Bible is full of them. In Christ's sermon on the Mount you see the full-blown lilies and the glossy back of the crow's wing as it flies over Mount Olivet. David and John, Paul and Isaiah, find in country life a source of frequent illustrations, while Christ in the text takes the responsibility of calling God a farmer, declaring: "My Father is the Husbandman."

Noah was the first farmer. We say nothing about Cain, the tiller of the soil. Adam was a gardener on a large scale, but to Noah was given all the acres of the earth. Elisha was an agriculturist, not culturing a ten-acre lot, for we find him ploughing with twelve yoke of oxen.

All classes of people were expected to culture ground except ministers of religion. It was supposed that they would have their time entirely occupied with their own profession.

They were not small crops raised in those times, for though the arts were rude, the plough turned up very rich soil, and barley, and cotton, and flax, and all kinds of grain came up at the call of the harvesters. Pliny tells of one stalk of grain that had on it between three and four hundred ears. The rivers and the brooks, through artificial channels, were brought down to the roots of the corn, and to this habit of turning a river wherever it was wanted Solomon refers when he says: "The king's heart is in the hand of the Lord, and He turneth it as the rivers of water are turned, whithersoever He will."

The wild beasts were caught, and then a hook was put into their nose, and then they were led over the field, and to that God refers when he says to wicked Sennacherib: "I will put a hook in thy nose and I will bring thee back by the way which thou camest." And God has a hook in every bad man's nose, whether it be Nebuchadnezzar or Ahab or Herod. He may think himself very independent, but sometime in his life or in the hour of his death he will find that the Lord Almighty has a hook in his nose.

This was the rule in regard to the culture of the ground: "Thou shalt not plough with an ox and an ass together," illustrating the folly of ever putting intelligent and useful and pliable men in association with the stubborn and unmanageable. The vast majority of troubles in the churches and in reformatory institutions comes from the disregard of this command of the Lord: "Thou shalt not plough with an ox and an ass together."

There were large amounts of property invested in cattle. The Moabites paid 100,000 sheep as an annual tax. Job had 7,000 sheep, 3,000 camels,

500 yoke of oxen. The time of vintage was ushered in with mirth and music. The clusters of the vine were put into the wine-press, and then five men would get into the press and trample out the juice from the grape until their garments were saturated with the wine and had become the emblems of slaughter. Christ Himself, wounded until covered with the blood of crucifixion, making use of this allusion when the question was asked: "Wherefore art Thou red in Thine apparel and Thy garments like one who treadeth the wine vat?" He responded: "I have trodden the wine-press alone."

In all ages there has been great honor paid to agriculture. Seven-eighths of the people in every country are disciples of the plough. A government is strong in proportion as it is supported by an athletic and industrious yeomanry. So long ago as before the fall of Carthage, Strabo wrote twenty-eight books on agriculture; Hesiod wrote a poem on the same subject—"The Weeks and Days." Cato was prouder of his work on husbandry than of all his military conquests. But I must not be tempted into a discussion of agricultural conquests. Standing amid the harvests and vineyards of the Bible, and standing amid the harvests and orchards and vineyards of our own country—larger harvests than have ever before been gathered—I want to run out the analogy between the production of crops and the growth of grace in the soul—all these sacred writers making use of that analogy.

I. In the first place, I remark, in grace, as in the fields, there must be *a plough*. That which theologians call conviction is only the ploughshare turning up the sins that have been rooted and matted in the soul. A farmer said to his indolent son: "There are a hundred dollars buried deep in that field." The son went to work and ploughed the field from fence to fence, and he ploughed it very deep, and then complained that he had not found the money; but when the crop had been gathered and sold for a hundred dollars more than any previous year, then the young man took the hint as to what his father meant when he said there were a hundred dollars buried down in that field. Deep ploughing for a crop. Deep ploughing for a soul. He who makes light of sin will never amount to anything in the Church or in the world. If a man speaks of sin as though it were an inaccuracy or a mistake, instead of the loathsome, abominable, consuming and damning thing that God hates, that man will never yield a harvest of usefulness.

When I was a boy I ploughed a field with a team of spirited horses. I ploughed it very quickly. Once in a while I passed over some of the sod without turning it, but I did not jerk back the plough with its rattling devices. I thought it made no difference. After awhile my father came along and said: "Why, this will never do; this isn't ploughed deep enough; there you have missed this and you have missed that." And he ploughed it over again. The difficulty with a great many people is that they are only scratched with conviction when the subsoil plough of God's truth ought to be put in up to the beam.

My word to all Sabbath-school teachers, to all parents, to all Christian workers—PLOUGH DEEP! PLOUGH DEEP!

And if in your own personal experience you are apt to take a lenient view of the sinful side of your nature, put down into your soul the Ten Commandments, which reveal the holiness of God, and that sharp and glittering coulter will turn up your soul to the deepest depths. If a man preaches to you that you are only a little out of order by reason of sin and that you need only a little fixing up, he deceives. You have suffered an appalling injury by reason of sin. There are quick poisons and slow poisons, but the druggist could give you one drop that would kill the body. And sin is like that drug; so virulent, so poisonous, so fatal, that one drop is enough to kill the soul.

Deep ploughing for a crop. Deep ploughing for a soul. Broken heart or no religion. Broken soil or no harvest. Why was it that David and the jailer and the publican and Paul made such ado about their sins. Had they lost their senses? No. The ploughshare struck them. Conviction turned up a great many things that were forgotten. As a farmer ploughing sometimes turns up the skeleton of a man or the anatomy of a monster long ago buried, so the ploughshare of conviction turns up the ghastly skeletons of sins long ago entombed. Geologists never brought up from the depths of the mountain mightier ichthyosaurus or megatherium.

But what means all this crooked ploughing, these crooked furrows, the repentance that amounts to nothing, the repentance that ends in nothing? Men groan over their sins, but get no better. They weep, but their tears are not counted. They get convicted, but not converted. What is the reason? I remember that on the farm we set *a standard with a red flag* at the other end of the field. We kept our eye on that. We aimed at that. We ploughed up to that. Losing sight of that, we made a crooked furrow. Keeping our eye on that, we made a straight furrow. Now in this matter of conviction we must have some standard to guide us. It is a red standard that God has set at the other end of the field. It is the cross. Keeping your eye on that, you will make a straight furrow. Losing sight of it, you will make a crooked furrow. Plough up to the cross. Aim not at either end of the horizontal piece of the cross, but at the upright piece, at the centre of it, the heart of the Son of God, who bore your sins and made satisfaction. Crying and weeping will not bring you through. "Him hath God exalted to be a Prince and Saviour to give repentance." Oh, plough up to the cross!

II. Again, I remark, in grace, as in the field, there must be a *sowing*. In the autumnal weather you find the farmer going across the field at a stride of about twenty-three inches, and at every stride he puts his hand into the sack of grain and he sprinkles the seed-corn over the field. It looks silly to a man who does not know what he is doing. He is doing a very important work. He is scattering the winter grain, and though the snow may come, the next year there will be a great crop. Now, that is what we are doing when we are preaching the Gospel—we are scattering the seed. It is the foolishness of preaching, but it is the winter grain; and though the snows of worldliness may come down upon it, it will yield after a while glorious harvest. Let us be sure we sow the right kind of seed. Sow mullen stalk and mullen stalk will come up. Sow

Canada thistles and Canada thistles will come up. Let us distinguish between truth and error. Let us know the difference between wheat and hellebore, oats and henbane.

The largest denomination in this country is the denomination of Nothingarians. Their religion is a system of negations. You say to one of them: "What do you believe?" "Well, I don't believe in infant baptism." "What do you believe?" "Well, I don't believe in the perseverance of the saints." "Well, now tell me what you do believe?" "Well, I don't believe in the eternal punishment of the wicked." So their religion is *a row of ciphers*. Believe something and teach it; or, to resume the figure of my text, scatter abroad the right kind of seed.

A minister in New York the other day preached a sermon calculated to set the denominations of Christians quarreling. He was sowing nettles. A minister in Boston advertised the other day that he would preach a sermon on the superiority of transcendental and organized forces to untranscendental and unorganized forces. What was he sowing? The Lord Jesus Christ nineteen centuries ago planted the divine seed of doctrine. It sprang up. On one side of the stalk are all the Churches of Christendom. On the other side of the stalk are all the free governments of the earth, and on the top there shall be a flowering millennium after awhile. All from the Gospel seed of doctrine. Every word that a parent, or Sabbath-school teacher, or city missionary, or other Christian worker speaks for Christ comes up. Yea, it comes up with compound interest—you saving one soul, that one saving ten, the ten a hundred, the hundred a thousand, the thousand ten thousand, the ten thousand one hundred thousand—on, on forever.

III. Again, I remark, in grace, as in the farm, there must be *a harrowing*. I refer now not to a harrow that goes over the field in order to prepare the ground for the seed, but a harrow which goes over after the seed is sown, lest the birds pick up the seed, sinking it down into the earth so that it can take root. You know a harrow. It is made of bars of wood nailed across each other, and the underside of each bar is furnished with sharp teeth, and when the horses are hitched to it, it goes tearing and leaping across the field, driving the seed down into the earth until it springs up in the harvest. Bereavement, sorrow, persecution, are *the Lord's Harrows* to sink the Gospel truth into your heart. These were truths that you heard thirty years ago. They have not affected you until recently. Some great trouble came over you, and the truth was harrowed in, and it has come up. What did God mean in this country in 1857? For a century there was the Gospel preached, but a great deal of it produced no result. Then God harnessed a wild panic to a harrow of commercial disaster, and that harrow went down Wall Street and up Wall Street, down Third Street and up Third Street, down State Street and up State Street, until the whole land was torn as it was never torn before. What followed the harrow? A great awakening in which there were 500,000 souls brought into the kingdom of our Lord. No harrow, no crop.

IV. Again, I remark, in grace, as in the farm, there must be *a reaping*.

Many Christians speak of religion as though it were a matter of economics or insurance. They expect to reap in the next world. Oh, no! Now is the time to reap. Gather up the joy of the Christian religion this morning, this afternoon, this night. If you have not as much grace as you would like to have, thank God for what you have, and pray for more. You are no worse enslaved than Joseph, no worse troubled than was David, no worse scourged than was Paul. Yet, amid the rattling of fetters, and amid the gloom of dungeons, and amid the horror of shipwreck, they triumphed in the grace of God. The weakest man in the house to-day has 500 acres of spiritual joy all ripe. Why do you not go and reap it? You have been groaning over your infirmities for thirty years. Now give one round shout over your emancipation. You say you have it so hard; you might have it worse. You wonder why this great cold trouble keeps revolving through your soul, turning and tumbling with a black hand on the crank. Ah, that trouble is the grindstone on which you are to sharpen your sickle. To the faith! Wake up! Take off your green spectacles, your blue spectacles, your black spectacles. Pull up the corners of your mouth as far as you pull them down. To the fields!

V. Again, I remark, in grace, as in farming, there is *a time for threshing*. I tell you bluntly that is death. Just as the farmer with a flail beats the wheat out of the straw, so death beats the soul out of the body. Every sickness is a stroke of the flail, and the sick bed is the threshing floor. What, say you, is death to a good man only taking the wheat out of the straw? That is all. An aged man has fallen asleep. Only yesterday you saw him in the sunny porch playing with his grandchildren. Calmly he received the message to leave this world. He bade a pleasant good-by to his old friends. The telegraph carries the tidings, and on swift rail-trains the kindred come, wanting once more to look on the face of dear old grandfather. Brush back the gray hairs from his brow; it will never ache again. Put him away in the slumber of the tomb. He will not be afraid of that night. Grandfather was never afraid of anything. He will rise in the morning of the resurrection. Grandfather was always the first to rise. His voice has already mingled in the doxology of heaven. Grandfather always did sing in church. Anything ghastly in that? No. The threshing of the wheat out of the straw. That is all.

The Saviour folds a lamb in his bosom. The little child filled all the house with her music, and her toys are scattered all up and down the stairs just as she left them. What if the hand that plucked four-o'clocks out of the meadow is still? It will wave in the eternal triumph. What if the voice that made music in the home is still? It will sing the eternal hosanna. Put a white rose in one hand, and a red rose in the other hand, and a wreath of orange blossoms on the brow; the white flower for the victory, the red flower for the Saviour's sacrifice, the orange blossoms for her marriage day. Anything ghastly about that? Oh, no. The sun went down and the flower shut. The wheat threshed out of the straw. "Dear Lord, give me sleep," said a dying boy, the son of one of my elders, "dear Lord, give me sleep." And he

closed his eyes and awoke in glory. Henry W. Longfellow, writing a letter of condolence to those parents, said: "Those last words were beautifully poetic." And Mr. Longfellow knew what is poetic. "Dear Lord, give me sleep."

"'Twas not in cruelty, not in wrath
That the reaper came that day;
Twas an angel that visited the earth
And took the flower away."

So it may be with us when our work is all done. "Dear Lord, give me sleep."

VI. I have one more thought to present. I have spoken of the ploughing, of the sowing, of the harrowing, of the reaping, of the threshing; I must now speak a moment of the garnering.

Where is the garner? Need I tell you? Oh, no. So many have gone out from your own circles—yea, from your own family, that you have had your eyes on that garner for many a year. What a hard time some of them had! In Gethsemanes of suffering, they sweat great drops of blood. They took the "cup of trembling," and they put it to their hot lips and they cried: "If it be possible, let this cup pass from me." With tongues of burning agony they cried: "O Lord, deliver my soul?" But they got over it. They all got over it. Garnered! Their tears wiped away; their battles all ended; their burdens all lifted. Garnered! The Lord of the harvest will not allow those sheaves to perish in the equinox. Garnered! Some of us remember, on the farm, that the sheaves were put on the top of the rack which surmounted the wagon, and these sheaves were piled higher and higher, and after a while the horses started for the barn, and these sheaves swayed to and fro in the wind, and the old wagon creaked, and the horses made a struggle, and pulled so hard the harness came up in the loops of leather on their back, and when the front wheel struck the elevated floor of the barn, it seemed as if the load would go no farther, until the workmen gave a great shout, and then with one last tremendous strain, the horses pulled in the load. Then they were unharnessed, and forkful after forkful of grain fell into the mow.

O, my friends, our getting to heaven may be a pull, a hard pull, a very hard pull; but these sheaves are bound to go in. The Lord of the harvest has promised it. I see the load at last coming to the door of the heavenly garner. The sheaves of the Christian soul sway to and fro in the wind of death, and the old body creaks under the load, and as the load strikes the floor of the celestial garner, it seems as if it can go no farther. It is the last struggle until the voices of angels and the voices of our departed kindred and the welcoming voice of God shall send the harvest rolling into the eternal triumph, while all up and down the sky is heard: "Harvest home! Harvest home!"

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.—Job v., 26.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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All the Counsel of God.—This is what Paul preached. "He kept nothing back that was profitable." He minded not, that it did not please The question with him was, Is this revealed in the Gospel, does it contribute to the peace, pardon and safety of the people for time and eternity? He acted the part of the wise, skilful, faithful physician — not prescribing delicious viands, and delighting the taste careless whether the disease were removed or not; but prescribing what *would remove* the disease and restore the tone and functions of renovated health, whether the medicine was liked or disliked by the patient. This is the ministry we need. This thought should bring every minister again and again to the throne of grace and evoke from the people the fervent and daily prayer at the family altar and in the closet, that God would make every preacher, if he should be as rough as the Baptist or eloquent as Apollos, faithful as the apostle Paul. The reading of Rev. Joseph Cook's sermon will help to impress this thought.

Simple, Earnest, Faithful. — These three words seem to characterize the preaching of the greatest of modern evangelists, Mr. D. L. Moody, whose sermon in the Convention at Chicago we publish in this number, and who has gone once more to prosecute his labors in the British Isles.

Widen Your Influence by reading and acting upon the suggestions offered on this line in the article by Rev. John Hall, D.D., New York, which we publish in this and the succeeding number of THE PULPIT TREASURY. The counsel of such a popular and successful pastor based upon his own experience and observation should be of invaluable service to his brethren in the ministry.

Pulpit Personalities.—Sanctified common sense is a qualification as much needed by the preacher as literary acquisition or gifted speech. Without the former the most learned argument or eloquent appeal will not only fall short of its object, but will tend to bring the cause the preacher advocates into disrepute, harden the person attacked in his error, if he be in error, and stir up his rancor and aversion towards the speaker. Sin in all its aspects can and should be so pictured that the guilty ones, without being named, shall become self-convicted, like the Scribes and Pharisees, who brought their accusations to Jesus against the poor, shamed woman whom they desired to have stoned. But personalities should be reserved by the preacher for private interviews, and then only used in the spirit of one whose great aim is to win the soul and cover a multitude of sins. The history of pulpit personalities, whether in former or more recent times, is a sad commentary on the weakness and infirmity of the human agent who is sometimes permitted to occupy a pulpit.

How to Win the People to Church Attendance.—This is a great problem yet unsolved by Christian people. It meets

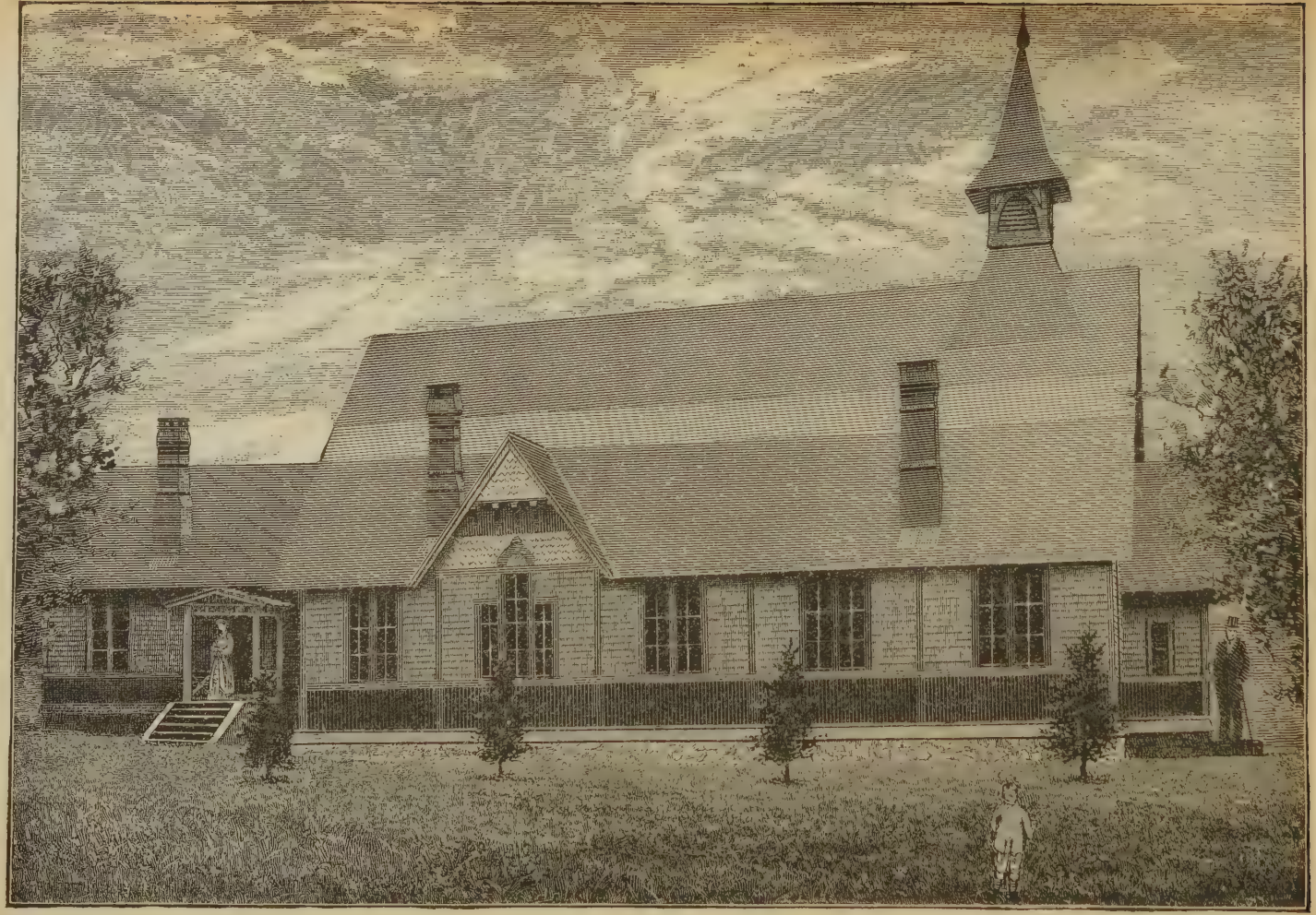
them everywhere, presses upon their hearts at the mercy seat, engages their thoughts in conference, and will not be ignored even amid the excitements and rush of business duties. The existing evil ought to be surveyed in a calm and fearless spirit, deep humiliation should be felt for allowing such a state of things to exist in a Christian land; prayer for guidance to the adoption of the best methods of work, and for a blessing on the work to be done, should be personally and unitedly offered; and then there should be resolute, self-denying, believing labor among the people, speaking to them about their highest interests and offering for their immediate acceptance a living, loving personal Saviour. Surely this *can* be done by Christian men and women, and *must* be done if our land is to be saved from ungodliness and God's house filled with worshippers.

"Kisses and Tears."—These constitute, it has been said, a mother's only sermon to her children. We hope many mothers preach to their children in many other ways than through kisses and tears. These are excellent in their place, but there is not solidity enough in them. They are like the beautiful garnish on the dish served for dinner, but which cannot take the place of the healthy, solid food which that dish contains. A mother's kisses and tears should be backed by her religious instruction and her godly example. The training of her children in the word and ways of God should form the staple of a mother's preaching, and this watered with her tears, sealed with her kisses, and followed with her prayers is not likely to fail in educating children aright—"Sons who shall be as plants grown up in their youth, and daughters as corner-stones polished after the similitude of a palace."

Luther's Ink bottle.—The mark is shown upon the wall which Luther's ink bottle struck when he missed the imaginary devil at which it was aimed. The ink of the printer has followed the evil one ever since, sometimes producing deadly effect upon his works, if not upon his person, and doing good service for Him who came to destroy the works of the devil. But Satan, with the experience of centuries in his diabolical trade and with the cunning of the old serpent as his aid, is hurling back printer's ink with a rapidity and volume that shows he has "great wrath, because he knoweth that he hath but a short time." He is using the press as a juggernaut to ruin souls. He is pandering through his human agents to the worst passions of our race, and utilizing all the improvements of modern civilization in the production and spreading of literature whose effects upon the bodies, minds and souls of the youth of our land are "evil, and only evil, continually." When will Christian people awake to the vital importance of having a full, fresh supply of good and religious reading for the family circle?

A Pulpit in the Olden Time.—It was the pulpit of Ezra. It was filled with the godly, recognized teachers of Israel. These teachers by the subject and method of their instruction produced a healthy sensation. They used God's word as their only text book. Its truths they read, explained and enforced. A deep religious impression was produced. The emotional nature of their audience was stirred. "All the people wept when they heard the words of the law." A practical spirit was engendered. The audience departed from the place of worship to enjoy the gifts of God's bounty with a thankful heart and to impart needed portions to others.

This is true sensational preaching. It is based upon God's word, and this word intelligently taught and enforced. This is the preaching that will permanently "tell" upon the world that has to be won for Christ.



The New England Congregational Church, Saratoga Springs, N. Y. Dimensions: Church, 32x62; Chapel, 32x25. Rev. T. W. Jones, Pastor.

✣ NOTED PREACHERS ✣

Rev. Joseph Cook.

By Editor.

The eminent lecturer whose portrait forms the frontispiece of this number of The Pulpit Treasury was born January 26th, 1838, at Ticonderoga, N. Y., the background to the family homestead being the Adirondack Mountains. His early instruction was obtained in his native county, and afterwards at a school in Canada, where he gained some knowledge of the French language. He entered Phillips Academy, Andover, Mass., at the age of seventeen, and progressed so rapidly in his studies at that noted mental gymnasium, and pursued a career so remarkable and unprecedented, that his fame as a scholastic prodigy still lives on that academic hill. Here he delivered, as President of the Philomathean Society, a remarkable address on oratory, in which he advanced views in direct opposition to those entertained, taught and practised by Professor Russell, then and there instructor in elocution. Mr. Cook's subsequent success as an orator has proved the correctness of his positions. At this honored seat of juvenile learning Mr. Cook entered with great enthusiasm on the study of physiology and other sciences, and struck the keynote of his whole life. His collegiate course was commenced at Yale in 1858, where he remained for two years and a half, readily taking prizes in reading, speaking and writing, though personally opposed to the prize system, to secret societies, to several of the traditional methods of education, to all evil and puerile customs, and never sharing in athletic sports. He could have taken many more prizes if he had wished, or even sought college popularity. He founded, while a sophomore, *The University Quarterly*, to which nearly all American Colleges contributed, and which contained the best expression of undergraduate thought. Attracted by the literary atmosphere of Harvard, he transferred the pursuit of his remaining collegiate studies to that University, where he finally graduated. His four following years were spent studying theology at Andover, where Professor Park recognized his genius, became his attached friend, and has since rendered him signal service.

After leaving Andover he was licensed to preach, and for a year filled the pulpit of the Congregational Church at Lynn, Abington and several other places, at each of which centres he startled his audiences with his unusual, profound and pointed utterances, and produced sudden awakenings and revivals. Crossing the ocean he took advantage of the lectures delivered by the theological professors in the schools of Germany, and broadened his culture by some years of travel in Italy and Greece.

Returning to the United States in 1873, he informally commenced lecturing on the relations of science and religion, gave courses whenever invited before churches and colleges ; in 1875 began to lead the noon prayer-meeting in the Meionaon, in Boston, where the audiences so increased that the managers were compelled, in October, 1876, to transfer the delivery of the lectures to Park Street Church, whence they were crowded out to Tremont Temple, where they have since been delivered. In this manner the well-known Boston Monday noon lectureship was evoluted.

In 1880 Mr. Cook went to England, lectured to immense audiences in London, visited the principal cities of Europe, and then proceeded to India and Japan, thence to Australia, and thence to California. On his route he delivered several lectures, preached and lectured in various important cities in crossing the continent of America, arrived in Boston near the close of 1882, and commenced a new series of lectures in that city early in January of 1883.

In person Mr. Cook is tall and large, with a full round head, well covered with

dark, sandy hair and full beard, upon which no razor has ventured except on the upper lip. His appearance on the platform is that of a strong, healthy, intellectual giant, who is perfectly self-possessed, master of the situation, and well qualified to fill the position his father in early life selected for him—that of a "teacher of teachers." The on-looker is instantly impressed with his peculiar physique, its size, compactness, and massiveness. The listener soon realizes that the mind is a fit inmate for the outward man. His sentences have not the finished polish of the smooth and graceful orator, but they are charged with thought, pointed by their projectile force, and are usually disastrous to his opponent's theories. His manner of speaking is not like the stream flowing over an even or rolling surface, but rather like the river where cataracts occur in rapid succession, and where the volume of water expands at short intervals into immense proportions.

His language is a fit vehicle for his ponderous ideas, and his words, in their relations to each other, need some consideration before their full meaning is comprehended. His published works treat some of the most difficult subjects that the human mind can investigate, as "Biology," "Transcendentalism," "Orthodoxy," "Conscience," "Heredity," "Marriage," etc. Mr. Cook is the champion of orthodoxy, not only as formulated from the Bible, but as vindicated by the best exegetes and illustrated by scientific facts. His logic is remorseless. Sometimes, like chain lightening, piercing its way hither and thither and demolishing in its course every obstacle.

Sometimes when the scientists and other opponents imagine they have encompassed him with insuperable sophistries and impregnable unbeliefs, this modern Samson in an unexpected manner effects his deliverance, discomfits his foes, and carries away, as it were, on his shoulders, their intellectual barriers, as the old giant did the doors of the gates of Gaza, the two posts, bar and all to the top of the hill, there to be exhibited in the sight of all the people as a demonstration of his enemies' weak and fruitless efforts, and of his own strength and prowess.

His arguments, illustrations, similies, and wit are his own, while the originality of his touching, sympathetic and beautiful passages are unquestioned. He is fearless in his utterances, undaunted by any startling statement of the scientists, is ready to probe every assertion until the truth is ascertained, but will not grant that man's plumb-line can be other than finite.

His heart seems to be as warm and enlarged as his mind is clear and comprehensive; and, take him all in all, no man has appeared for many years so well equipped for an apologete, and so ready to contend earnestly for the faith once delivered to the saints. It were probably too much to assert that he is always correct in his statements, or unassailable in his logic, or unerring in his conclusions. But no intellectual gladiator has yet been found to enter the arena and to grapple successfully with Mr. Cook.

LEADING THOUGHTS OF SERMONS

Christian Depression.

By Rev. Robert Rainy, D.D., Principal of Free Church College (Presbyterian), Edinburgh.

My soul cleaveth unto the dust: quicken thou me according to thy word.—Ps. cxix., 25.

In the first part of this psalm you find the Psalmist choosing the better part, casting in his lot with God, expressing his approbation and choice of the Lord's Word and the Lord's ways, but you find him here saying: "My soul cleaveth unto the dust: quicken thou me according to thy word."

I. *It is not a strange experience for believers to be in this depressed condition, the soul cleaving to the dust.*—It is the expres-

sion of a man unable to erect himself into the posture in which, with vigor and the feeling of competent power, he may set himself to deal with the duties and privileges which he knows to be his; of a man who feels he is weary, exhausted, that there is a failure of power, whether through overdone exertion or from some other cause, or of a man who cannot perceive the comforting presence of the refreshing influence that at other times he has felt, and which he would fain feel still. Believers find themselves in this condition. There is a great want of vigor, comfort, readiness to make progress, a sad cleaving of the soul to that from which, as they believed, they had found deliverance, and a want of the soul's cleaving to those things above in which they believed they had found a permanent interest, and between which and them they believed there had been formed an enduring tie.

Sometimes there may be physical causes connected with a man's state of health, and sometimes other providences of God are concerned in producing this state of things; but it is a stage in man's spiritual history. There are many causes which have to do with it. Generally it is connected with indwelling sin. A man cleaving to things that are less good, so as to deny the right place to Him who is the soul's most good, may find himself in captivity to things that are below and cut off for the time from the things that are above, his soul cleaving to the dust. More particularly it arises in connection with the failure of faith on the part of a believer.

He is thrown for the present on his own resources, on his own wisdom and strength, and when he comes to seek his true refuge and strength he is bewildered and lost, his soul cleaving to the dust. Sometimes it arises in connection with a failure on the part of the believer to realize duly his interest in God, and at other times in connection with a great variety of other trials and temptations; and for the present his strength is hidden from him, his interest in God is not realized; he feels the power and prevalence of the things that are below rather than those that be above, and he feels his soul cleaving to the dust.

It is frequently a part of the believer's experience to be made to see in connection with very painful experiences how much there is in him that, were it left to himself, would end in his complete ruin, and therefore God has not promised to secure his people against all working of the power of evil within them; but that he proves and tries them in their walk with him, and discovers to them how unable they are of themselves to make progress and how much they need infinite mercy and Divine grace.

II. *It is not characteristic of a believer to be contented in this condition.*—How should he be? If he is a believer he has faith in the living God. How can one who believes in the reality and presence of a living God be content with a feeling of this deadness and depression, this awful contrast to the life and glory of that life-giving God? More than that: the believer has faith in the power of a life-giving Christ. Now, can any man have a believing consciousness that there is this living and life-giving Christ, this Mediator, this Redeemer, and be contented with an experience which in so humiliating a way contrasts with Christ and the fit state of Christ's people?

The believer has faith also in the life-giving Spirit and in the mission and work of the Holy Ghost in its peculiar power and gentleness and love. What it is, perhaps, he can hardly feel when his soul is cleaving to the dust; but he believes it. How can a man who believes this be content to go on with his soul cleaving to the dust? And, again, the believer has the conviction and persuasion that his proper home and portion are above; that there is a Heaven on high containing all elements that are pure and suitable to the life and blessedness of God, and he is on the way to it, and his trust is that, through God's mercy, he will reach the country he seeks. And with these experiences how can he be contented to lie in the dust, making no progress—at least not feeling that he is making progress? Therefore he casts himself on God in prayer, and you may

find him declaring to God the condition in which he is—"My soul cleaveth to the dust"—and applying to God to meet this case of his—"Quicken thou me according to Thy word."

III. *There is a sure refuge for the believer with reference to this case of his.*—There is life for those who feel in themselves so much that looks like death. "Quicken thou me"—give me life, cause me to live—"according to thy word." This cry is not merely a cry of distress. He has the Word which he can plead made known to him. It is a sure refuge and resource. "Thy word." What word? Is it some particular promise he lays hold of? There are many particular promises adapting the provisions of the Gospel to the experience of believers; but we should always have regard to the root promise when we betake ourselves to God. That promise was given to Abraham: "I will be a God unto thee." Therefore, he whose soul cleaves to the dust is met and satisfied by that great fundamental promise of an experience in itself no way good to us or glorifying to God may come lessons good for us and glorifying to God.

Let me say by way of application:

1. There is great reason for hopefulness in the condition of believers even when their souls cleave to the dust. It is not a good and happy state. It is very often an unbelieving, childish, even in some degree, a rebellious state. It is a state that needs no little forgiveness, divine forbearance, tenderness and care. But there is great reason for hopefulness for believers, even when their souls are cleaving to the dust. There is a great God to go to. There is a great Saviour in whom God has manifested Himself. There is a sure word as it spreads itself out in a variety of promises in which God is drawing near to us, tendering Himself to us, saying: "I will be a God to thee." There is a readiness to hear and answer prayer, and to bestow blessings in answer to prayer. There is comfort for the sorrowful, refreshing for the weary, strength for the weak, life for the faint, and forgiveness of sins for sinners.

2. There is great reason for earnestness. It is not a fitting thing that people should be contented while their souls are cleaving to the dust. There should be earnest and instant recourse to God, with the expectation that something very different from cleaving to the dust shall presently be ours.

3. There is a sure reward for those that seek the Lord. This is a disappointing life. It is full of expectations that are not realized and desires that are not granted. But there is one field in which that is not so. The man that seeks God, the life-giving God of the Scripture, shall not be disappointed. There is a sure reward for those that seek the Lord. He has not said: "Seek ye My face in vain;" and therefore we should seek Him with the pure expectation that He is to be found; and He hears prayer; and that this great God does these things which it befits a God to do—even the God and Father of our Lord Jesus Christ.

The Study of Christ.

By President J. W. Beach, D.D., Wesleyan University, Middleton, Conn.

Put ye on the Lord Jesus Christ.—Rom. viii., 14.

In the thought of many the Christian life is as much at variance with the constitution of the world as in agreement with that of the world to come.

In this conception is to be found the reason why Christian life is often urged upon men with very little success. Christian life is no such contrivance. It is to be thought of, not as a system which ignores the opportunities of the present world, but as the only system which enables man to place and keep himself in perfect harmony with the constitution of the world around him. In the very alphabet of the Gospel the injunction of the Saviour unto men is this—"Seek first the kingdom of God and His righteousness and all these things shall be added unto you." "Put ye on the Lord Jesus Christ." If these words mean anything they mean this, that the essence of becoming and being a Christian is in becoming and being like Christ. We are to test ourselves by our resemblance to Christ. We are to take up the ways and methods of Christ, and

put them on and wear them as our own. Let a man be anywhere in his moral condition, he has but one rule to observe—to attempt as thoroughly and well as he can to be like Christ. This is the first lesson in the school of Christian life. In putting on Christ we are to think, not of being what He was in His place, but of being what He would be in ours. On this principle only can men in any large and worthy sense imitate Christ. The ability to do this involves a thorough acquaintance with Him. No sculptor ever looked at his model so closely as we should look at Christ. That we live in times when men are mustering all the resources of cunning and scholarship in the contest concerning Christ is not an unmixed evil. Great battle fields are terrible arenas; but long eras, beautiful and peaceful as Eden, sometimes stretch away beyond them—born of them in throes of blood. Canaans in this world seem to require deserts and Jordans about them. This study, this debate, this agitation concerning Christ is well.

"Let the Gospel be preached," says Paul, "though it be preached for contention's sake." So we may say of the study of Christ. Let men, if they must, undertake that study from unbelief and malice. The issue shall be the same. It is the superficial Christ that offends men. The more they study Him the more their malice will abate and their unbelief flee away. Like great kings, Christ's excellence is not to be found in outer courts. It is in the innermost chamber, in the holy of holies, that the Shekinah broods. As the costly diamond of the Saxon jewels is, by the contrivance of a dexterous workman, hidden away with many successive envelopments, so Christ lies, as it were, in lair for every man who expects to conquer him by any procedure of inquiry into the truth as it is in Jesus. Put on Christ. The measure in which we succeed in this is the measure in which we are prepared to profit fully by the estates of this world, as well as to enter upon the enjoyment of the estates of the world to come. Put him on as an armor to serve you along the pathway of fears and foes. Put him on as a wedding garment to become you amid the sweet elegances of life, the fulness of things that are rich, and the charm of happy days.

A new birth is the source of divine strength in us. "Overcoming" has wonderful promises attached to it. Through advancing knowledge of Christ, the world ever has and ever will progress and "overcome." All advancement must ultimately come from the conquest of self in individuals.

The Fellowship of Human Interests.

By President W. M. Patton, D.D. (Congregational), Howard University, Washington, D. C.

For the body is not one member but many, etc. —I. Cor. xii., 14, 21.

The common-sense argument which Paul brings against divisions and factions within a church in the form of a telling illustration drawn from a supposed quarrel between members of the human body applies equally to all cases in which an attempt is made to array against each other the parts of society which make an organic unity. A large part of the trouble in the world in all ages has come from an oversight of the fact of this unity. A family is such a unity. A church is a similar organism. Civil government proceeds upon the same idea. Disobedience of law and sedition are therefore crimes against the whole community. It was with reference to the suicidal folly of such assaults upon organic life, that Jesus said: "Every kingdom divided against itself is brought to desolation," etc. The Bible, with all its rebukes of indifference, fraud, and oppression on the part of rulers and rich, never leans to the side of agrarianism and sedition. It considers society to be an organic unit which cannot be divided into warring parts without ruin to all concerned. Jesus emphasized the law of love, which binds every man to have regard to the common interests as well as his own enjoyment. He declined to interfere between individuals and parties who were in conflict as to their secular interests. Yet his sympathies were with the lower classes in their poverty, and he rebuked the sins of the rich. But neither He nor His apostles sowed discord between the upper

and the lower classes, or taught either to do aught but love the other. Their idea was that society is one, and that in the working of its complex organism it is impossible to promote the true interests of any class except in a way to advantage all.

I. It is evident that there is in most minds too feeble a sense of the consolidation and fellowship of interest in a community. The modern doctrine in Church and State and social life is that of extreme individualism, modified by class action. But isolation and independence do not constitute life even for the individual, and they are fatal to the social organism. The latter depends on concurrence, combination and subordination. Injustice is sure to be done to others, if one branch of labor fastens its thought solely upon its own benefit and inflicts injury upon the public; if it asserts its own fancied rights and at the same time invades the equally sacred rights of another class. No class of laborers can permanently benefit itself by doing violence to capital and inflicting injury upon the public. There must be a community of interests. The rich must be considerate of the wants and just to the rights of the poor, not only on grounds of benevolence, but also as realizing that God has so bound the two together for mutual helpfulness that each is necessary to the other.

II. The law as the protector of the common welfare and the guardian of the assailed has a claim to be rigidly enforced. Paul has well described civil government as a universal benefactor which is therefore rightfully armed with the power of life and death. His words are, "Rulers are not a terror to good works, but to the evil, etc."

This is the true doctrine; the law to be a protector must be armed with the sword. The sword is not a vain symbol of authority, an idle bauble never used in fit occation. The magistrate is not to bear the sword *in vain*. The assailant should be made to feel its edge and point.

III. The independence of the several parts of society suggests the duty of special care by the Church of Christ for the lower classes. There is no way we can secure health for the higher functions of the body if there be neglect of the lower. The rich and well-to-do classes sometimes are indifferent to the moral as well as to the physical condition of the masses. But there is a sad retribution in store for such neglect. In some sense we are responsible for their souls; responsible, at least, to do all that we can to raise them out of ignorance and vice. I know not that they are any more loathsome, physically or morally, than many of those outcast sinners for whose rescue Jesus patiently and lovingly labored. It is a great and most needful attainment to learn how to hate and even punish sin, and yet to love, pity, and save the sinners. To do this calls out all that is divine in man. We, as Christians, claim to hold the effective remedy for the moral diseases of society, and it becomes us to be imitators of our Divine Master in seeking and saving that which is lost. There ought to be no sections of a great city so given to sin and Satan as to be inaccessible to Christian effort, and invincible by Christian love. Proofs are not needed, beyond those abundantly known to us, of the power of persevering kindness to win the hardest heart, and the sufficiency of Gospel grace to regenerate the most depraved character. Let the words of Paul again instruct and encourage us where he writes to the once dissolute Corinthians: "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revelers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Give Christ the Best.—Jesus Christ has a sovereign right to the best brains, the best culture, the best estates, the best powers, in the land. Christ's prior right to the very best is the only right rule. And that rule well observed will give to Christ's service the "pick" of human power and influence. What is left over may go to the inferior claims of the "things that perish."—*T. L. Cuyler, D.D.*

SIDE LINES OF MINISTERIAL LABOR.

By John Hall, D.D. (Presbyterian), New York.

No. I.

Without attempting to define or measure the changes that have taken place in ministerial relations to the community, and without any examination of the forces producing these changes, we assume their existence, and in this paper confine the attention of the reader to some forms in which ministers can make the best of the existing state of things. We do not address experienced clergymen long in the field, and as conversant, to say the least, with practical methods of cultivating it as is the writer. The attention of younger men, bent on making the most of themselves in their calling, is respectfully invited to some minor duties, forms of occasional services of the Master, and of benefit to His Church. We do not forget, nor would we have them forget, that the main line of service is the preaching and teaching of the truth and administering holy ordinances—the main work of Him, our highest example, who at the same time, "went about doing good."

I. Our age has many well-meant Christian organizations, outside, in form and management, the congregation or the Church. They are commonly, indeed, sustained by members of churches, and in harmony with the main ends of the Church's life, but in some instances they aim at what it is supposed churches, as such, cannot do; and in some instances, with a view to the widening of their constituency, and to the provision for their support, they decline a denominational name or character. Young Men's Christian Associations, Sunday School Associations—State, county, or city—and Temperance Societies may be taken as specimens.

Should they be let alone by ministers? We think not. They should be aided; and the minister, until the contrary is proved beyond a doubt, should assume that they are aiming at the same result that he is seeking to realize. To let them "severely alone" is to give color to the suspicion that the minister is narrow, that he is only concerned about the work he controls, and which will redound to his credit. To take a share in the labors and responsibilities, as far as is compatible with the main burdens of the pastoral office, breaks down prejudice, commends the truth, and increases that good moral influence which the Church of Christ should exercise. To allow forms of admitted benevolent Christian work to become detached from the Church and her offices is bad for the Church, for the community, and for the agencies themselves. An occasional address, as frequent attendance as possible at meetings, and the furtherance in all fitting ways of the objects in view, is good in every direction, and a minister will sometimes learn lessons—while giving such co-operation—concerning society, human nature, and the ways of approaching men, that will make his direct ministry more practical and useful.

II. It is a good sign of our age that its charities are so manifold. It is not, indeed, an unmixed good. Benefactions from the rich are sometimes an offset against outlays of time and money on forms of social and personal indulgence. "Yes, I spend a great deal on operas, parties, and the theatre; but I don't forget the charities;" this, though not put into an articulate shape, may easily become the "plea in abatement" set up by well-to do Christians at the bar of conscience, and of Christian public sentiment. And, in the second place, charities may be so multiplied as to impair self-respect and weaken the desirable spirit of forethought, economy, and provision for

one's own. A working man in the best conditions of society lays up a little money against a time of sickness, for example. It may come to it that, instead of feeling any need of this, he will, when the occasion arises, look around and consider which of the competing hospitals or institutions he will patronize, and so oblige its friends and supporters. So, it has been alleged, young men have made a survey of colleges and seminaries to decide which afforded the student the largest favors while enjoying the privilege of educating him gratuitously.

Excepting always draw-backs like these, we may well rejoice in the growth of practical forms of benevolence, and a wise minister will not fail to put his hand to them in his district. Take, *e. g.*, the improving of the homes of the poor; the maintenance of dispensaries, the providing of safe and clean lodging-houses in cities especially, for endangered classes, and the securing of efficient medical and surgical treatment, notably in special forms of disease (like an eye or ear infirmary), and a minister imitates His Master, adds to his moral influence, and commands the truth, when he actively cooperates in such agencies.

An illustration may be given. In Dublin a few cases of Asiatic cholera had called attention to the disease, which was seriously felt elsewhere. A clergyman living in a good street, but with many lanes and alleys at no great distance, prepared and had printed a readable, clear page of hints on the subject of air, ventilation, the removal of filth, the use of cold water, the danger of stimulants, with other timely cautions; and he himself called round at the houses and left them with a kindly word, as opportunity offered. "Who is he? Is he a city officer?" "Why, no; he's the minister of the —— church at ——." Many of the people could hardly believe it. The church was rather fashionable, and he was — "Well, there must be some good in him, and perhaps in his church too." So they said; and some prejudice was broken down, and some attention won to the truth, while positive good was done in the homes of the poor.

TRAINING IN TEXTUAL CRITICISM.

By Prof. M. B. Riddle, D.D. (Congregational), Hartford, Conn.

No. II.

It is proposed to give in this article some practical suggestions as to *how* one can train himself in textual criticism, or, at least, begin this training. Three things are essential—first, the proper tools; second, a clear perception of the question involved; third, sufficient practice to acquire skill.

1. The proper tools are books giving the necessary information. Only two are indispensable; others can be added as advances are made in the study. These two are: a critical edition of the Greek Testament, *containing* (if possible on the same page with the text) *the main authorities for every reading;* then a work on textual criticism, describing these authorities, giving the rules of criticism, and a history of the so-called Received Text. I should say that Tischendorf's eighth edition, either the large critical one or the smaller one, called *Critica Minor*, would be best. The edition (octava) without notes will be of little use, although Gebhardt's edition could be made to answer the purpose. The smaller critical work is much cheaper than the larger, and contains the greater part of the evidence found in the latter. The trouble is, that copies are not easily obtained in this country. Alford's Greek Testament could be substituted, but in some of the editions the critical notes are very badly arranged. Westcott and Hort do not give authorities, except on quite important variations, and that in a separate volume. Moreover, the beginner cannot follow their very full explanation

of their theory, until he has had good training with other helps. The main matter, at first, is to have a Testament that gives evidence (not editors), at a convenient place, and enough of it to train the judgment. As to the work on textual criticism, Dr. Schaff's new volume, "Companion to the Greek Testament," etc., is all that a beginner needs, and few will need any other help, until they have made considerable progress. But whoever possesses Smith's Bible Dictionary, or a good Theological Encyclopedia, has access to all the information he requires at the outset.

2. With such helps at hand, it is important to go about the study with a clear perception of the question involved. The purpose aimed at is not to get information, as an end in itself, nor to gratify curiosity, nor yet to get interested in certain phases of the subject; but this, to try and discover whether the text commonly called "received" or that of Tischendorf and others, is more likely to be correct. In order to settle this, it is necessary to know the history of the received text, and then to learn something about the value of the various manuscripts, versions and fathers, together constituting the most ancient evidence as to the true readings. It is of comparatively little importance whether the student remembers the dates of all the early printed editions, but of the last importance that he learns enough to judge whether the editors did their work well or had proper material to do it with. Whether the leaves of Aleph or B (vatican manuscript) are of the same size, have the same number of columns, how Tischendorf found Aleph, and other points of that kind are of no value for the purpose in hand except as these facts bear upon the weight of the manuscript as evidence. Let the work on criticism or the articles in the encyclopedias be consulted with a view to determine these main points. It may be necessary to consult them again and again as practice proceeds; but a general view is desirable before attempting the daily and continuous labor which will give skill.

3. When this general view is obtained, let the student take the Greek Testament, and go over some passage in the Gospels, looking at the authorities for *every reading.* Only thus can he obtain facility in understanding the designations of the different authorities. Nor is this all: one learns to play on an instrument by practising scales. So skill in dealing with the important variations comes from discussing the unimportant ones. Moreover, in the unimportant variations we detect the habits of the scribes who wrote the manuscripts, we see illustrated the principles which govern textual criticism. In such cases there will be no prepossessions to bias our judgment. The most trivial variations go to make up the character of the authority. It is here, as in proof-reading; he is the best proof-reader whom nothing escapes.

It may be said: this will take a great deal of time. But skill can be acquired only at an expense of time.

If, however, this seems too minute a method, then another may be recommended. Let the student go through a chapter or two in his Greek Testament, marking in the text the words that vary from the "received," and in the notes the received readings themselves. The symbols will soon be recognized. Then let him take pains to see in how many of these cases the most ancient authorities are opposed to the received text. It would be best to make a table, so as to compare six or eight of the earliest manuscripts with Tischendorf and the received respectively. This will give training in "comparative criticism." It will require patience, and education of the eye and hand, as well as of the judgment. But it will amply repay him who faithfully does it. If it is done for a few weeks, the habit will be formed, and probably be kept up. After doing some work of this kind, it would be well to read again the descriptions of the chief authorities and the history of the received text.

By this time the student can attempt the critical study of some of the more important passages in dispute, meanwhile "practising his scales," as recommended above. Very soon he will find that he has discovered some mechanical helps for

his own convenience in inspecting evidence. He will also discover that he can read, not only more intelligently, but much more rapidly, the works on textual criticism to which he has access. But should he be at a distance from good libraries his judgment can still be trained through the constant inspection of the evidence as furnished in his Greek Testament. He will, in a short time, be ready to take up the versions as witnesses, and see how often they give corroborative evidence. Then he can see, or rather feel, how little dependence can be placed upon the citations made by the Fathers.

Any one who follows some such course as this will find himself coming to a deliberate, well-grounded opinion on the main question. He will feel that he cannot preach from a text or expound a passage of Scripture, of which there are various readings, without weighing the evidence. That increased confidence in the correct reading will be promoted is a necessary result. Nor does it seem fair that any one should venture to express his opinion on the merits of the question now at issue among textual critics, until he has prepared himself by proper training of his own critical judgment to express his *own* opinion. For myself I am free to say that I am far more anxious that the ministry of our country should be competent to form an opinion on the subject, than that they should express a favorable, yet incompetent, judgment of the text adopted by the New York revisers.

THE SINS OF THE INTELLECT.

By Rev. Prof. W. F. Tillett, A.M., Vanderbilt University, Nashville, Tenn.

No. II.

SCEPTICISM.

Scepticism is the second sin. This is the next step to rationalism in the mutations of modern belief. Scepticism neither affirms nor denies; it comes to no conclusion for or against. It holds that in the contradictions of the reason and amid the conflicts of evidence in matters pertaining to a divine revelation, truth is as much on one side as on the other. Scepticism is simply uncertainty, doubt—doubt chiefly as to religious and spiritual matters. It is a kind of middle ground in the faith. Theologically it is a non-committal position, and hence a very convenient one to hold. Its popularity is largely due to this fact. The professional sceptic can abandon his agnostic, no-faith position at will in either direction. He can make concessions, now to Christianity, now to infidelity, without apparent inconsistency. It is a very convenient position, because it seems to save the occupant the trouble and responsibility of deciding just what he does believe. The position is a negative, not a positive, one; and any position which does not compel a man either positively to affirm or positively to deny anything is very well suited to the masses of mankind, who have no positive convictions in religion and no positive opinions in anything. Let a man under the influence of rationalism pass from faith to scepticism and from scepticism to infidelity, and he passes from a state of positive affirmation, through a state of doubt, into a state of positive denial. Faith affirms certain spiritual truths, scepticism stands in doubt of them, infidelity positively denies them. The believer affirms that God exists, that the Bible is genuine, that its doctrines are true, all of which the infidel positively denies, while the sceptic, neither affirming nor denying, holds that in regard to these facts there is a conflict of evidence which renders them uncertain. A very convenient and popular position is that of the professional sceptic.

3. Infidelity, therefore, openly denies all revealed and spiritual truths. And this is the last stepping stone, in the transitions of belief, for the man who abandons all faith in God and the Bible. But is the infidel still a rationalist? Theo-

retically he is, practically he is not. If by rationalist we mean one who believes only that which is reasonable, only that which is perfectly consistent with reason, he is not—he is far from it. The creed of the infidel, judged in the light of human reason alone, is far from being reasonable. This is shown by the fact that the various schools of infidelity hold each other's systems in mutual contempt. Strauss, it has been observed, laughs at Paulus, Baur at Strauss, Renan at Baur, Darwin at Renan, and Matthew Arnold at Darwin. And yet these are the men that condemn the doctrines of Christianity as absurd and inconsistent with human reason, and laugh at what they call the credulity, stupidity and blindness of Christian faith. And what, let us inquire, do they, rejecting the doctrines of Scripture, believe instead of them? Let any man write down fairly in a book all the absurdities which they who reject Christianity believe instead of it, and he will find that it requires more of what they call "blind faith" to believe their wild dogmas of speculation than it does to believe even the absurdities and fictions of Roman Catholicism in the dark ages, to say nothing of the reasonable doctrines of intelligent and orthodox Christianity in the nineteenth century. There are men who can believe in the speculative science of Darwin, in the rationalism of Strauss, in the vagaries of Baur, in the culture of Arnold, in the no-faith of pantheistic Spinoza, but they can't believe in *Christianity* because its doctrines are *unreasonable.* They reject one Bible truth that transcends human reason, and they believe in its stead, it may be, two speculations that transcend human credulity. There never lived a man who rejected Christianity because he could not believe its doctrines but that he became thereafter, intellectually and spiritually, the victim of a creed, which, for unreasonableness and credulity, was compared with the Christian faith, as darkness to light and as the maze of error to the beauty and simplicity of the truth.

The infidel is he who not simply doubts, but denies, the GOD that made him, and with ribald oaths blasphemes that GOD does not exist—that denies the Bible to be divine and scorns the man that believes it such, that pronounces Christianity to be a fraud and a lie, and its votaries deceivers or deceived. Living in the light of Christianity and enjoying the freedom which it alone gives, he yet uses that light only to search for its blemishes, and that liberty only that he may crush it out. Men go out to gaze at the sun and examine the spots upon its surface; and that its bright light may not blind them as they gaze, they look through a glass that has been blackened with smoke. And what should we think of the man who, seeing only by the light of the sun, should yet, as he looked through his darkened glass, begin to blaspheme the sun and rail against it and curse it with ribald oaths, because he detected here and there a spot upon its glorious surface, when but for its friendly light he could not see even the spots themselves, and but for its kindly warmth and heat he could not live and breathe? Would it not be a mercy in the glorious orb of light, if it did not burn to dust and ashes the man who dared to abuse and curse the power that gave him light and food and heat? What then should we, what *must* we, think of the man who, standing in the light of Christianity and enjoying its civilization and its freedom, should yet, as he looks through the blackened glass of his infidelity and scepticism, begin to declaim against and rail at Christianity, and blaspheme and curse its God and Bible, because he should detect what seemed to him to be here and there a spot upon its glorious surface, when but for its kindly light he could not detect even the blemish itself, and but for the intelligence and freedom which it has purchased for him with its own life-blood, he would still be in the bonds of ignorance and in the darkness of his original heathenism. Just such a blatant, thankless, ignoble being is the infidel, who, instead of using the kindly light which heaven sends down to light him through this sin-darkened world on his way to God and heaven, uses it only that he may detect some blemish amid the faultless attributes of God or find some speck upon the Bible,

which is the mirror of his own fair, perfect being. And is it not a mercy that heaven allows to live, that it does not grind to dust or burn to ashes the man who dares to curse the Being that gives him light and heat and life? And yet let one such blatant infidel stand up and curse his God, and men there are who gather around and listen as if with glad delight, while all the purest sentiments that ever filled their minds and hearts and inspired them to nobler purposes are ridiculed and held up to the disgust of men. Let one such infidel send forth his poisonous sheets broadcast throughout the land, like so many deadly serpents, fit offspring of their impious sire, sent forth to bite the innocent; and multitudes there are that take these poisonous serpents and press them to their minds and hearts, even as Cleopatra of old reached forth and took the poisonous asp and pressed it to her bosom until she died.

Now, these three "sins of the intellect" flourish chiefly in Christian lands—not that heathen lands do not furnish for them a congenial soil, but that they need for life and growth that light and intelligence which a Christian civilization alone can give. But they not only flourish chiefly in Christian lands; they feed upon the very life of Christianity. They are like the thankless ivy that twines itself about the unwilling oak and tries to suck the life from out the noble tree that still bears it up and gives it what of life it has, without which it would fall an ignoble wreck to be trodden under foot of man and beast.

HOW TO IMPROVE OUR CHURCH MUSIC.

By H. R. Palmer, Mus. Doc., Musical Director of the Church Choral Union of New York City.

No. I.

A wide-spread feeling is prevalent among good people that we should, in some way, improve the standard of music in our churches. There is great unanimity as regards the desirability of such improvement; it is only when discussing the ways and means of attaining such results that opinions differ so widely. It is not unusual to hear the argument that good music should always be used whether the people like it or not, meaning by the term "good music" such as is put together upon the most approved plan—that music which, when well rendered, gives us keen delight more through the intellect than through the emotions. It seems to me that this argument, which would be eminently sound if applied to music intended for the concert-room or conservatory, is sadly out place when applied to music that is intended to be the vehicle through which we are to worship our Creator. The question, as I regard it, is not what impression the music will have on *me*, whether it will give *me* delightful sensations or not, but rather, is it appropriate and fitting as an act of worship, is it acceptable to God?

Our congregations are made up, for the most part, of persons who have a very moderate knowledge of music. The fact that a very small percentage of those who compose our Sabbath audiences can comprehend intermediate tones, should be taken into consideration in selecting tunes for use in our churches. Anything that tends to distract our attention is sure to dissipate all devotional emotions. If the worshipper is obliged to stop and think of an interval, he may or may not sing that interval correctly, but the very act of thinking about it will interrupt his devotions. Thus it will be seen that a tune with but one difficult interval or progression will effectually prevent it from becoming a proper vehicle of devotional feeling.

Most persons now-a-days *can* comprehend diatonic tones and intervals, and the progressions formed by the use of such tones and intervals, hence only such tunes as are composed almost exclusively

of diatonic intervals should be attempted in a purely devotional meeting. It is quite common to hear compositions in church which can only be performed by professional singers, and even thus rendered no one cares to have them repeated; thus many of our books come to be lumbered down with scholarly attempts at musical composition which are faultless in form and progression, and even brilliant in composition, but which are nevertheless simply *coldly correct.*

But, you ask, is it not desirable that we should have a better class of music in our public worship, and, if so, how can it be attained? I reply, yes, and like every other real reform it must be of slow growth. People must become familiar with the significance of other than common chords, and when such familiarity exists, these may be used in expressing devotional feelings without interrupting devotional emotions. People who read music fluently come in contact with higher musical expressions almost continually, and this familiarity renders them less conspicuous, and consequently less distracting. No music can be too good for me to use as an expression of devotional feeling, for I am thoroughly familiar with every possible combination of musical sounds, and I would be as great a stickler for superior music in our congregations as any one, did I not endorse the principle of "the greatest good to the greatest number."

The present effort of the Church Choral Union is in the right direction, and as I have been requested to give you a brief sketch of how the Union came into being and the causes which led to its creation, I will here quote from a circular entitled, "An account of the Origin of the New York Sunday School Choral Union, together with its plans for the future," which was issued by the Central Committee at the beginning of our second season one year ago:

"In the summer of 1880, the centenary of Sunday School work was celebrated in London. Among the unique features of that occasion was a mammoth concert given by Sunday School teachers and scholars in the Crystal Palace. A chorus of 5,000 voices sang to an audience of 42,000 enchanted listeners. Whatever may have been the emotions aroused in delegates from other parts of the world, this much is sure, that the American delegates were profoundly surprised at the artistic nature of the music rendered.

"Filled with enthusiasm, the New York delegates returned to this city and told their story. The success at the Crystal Palace had been the result of thoroughly organized and persevering work on the part of lovers of music in London. The question naturally arose, 'Why can New York not profit by the example thus nobly set to her, and by persistent effort raise the character of her Sunday School music, and thus eventually effect the church music of our city?' A series of meetings was held, and the subject thoroughly discussed. A committee was appointed, to whom prominent music leaders gave their views on the subject. The result was that late in the season last year a class of 250 mixed voices, drawn from six different schools, was formed and placed under the leadership of Dr. H. R. Palmer. Under his direction they were drilled, and led to do faithful work. The lateness of the season made it possible to devote only ten nights to this class-drill. The result, however, was wonderful. While the large majority of the class could not read even the melody of any Sunday School pieces when they began, the close of the season found the class reading ordinary church tunes, in four parts, at sight. A modest exhibition of the attainments of the class was given at the Broadway Tabernacle on June 7, 1881. Of this the *New York Observer* said, 'They sang tunes at sight that they had never sung before. They executed, with admirable skill, difficult set pieces. Their vocalization, harmony and time were remarkable. They made *music* something altogether different from the singing of Sunday Schools, which usually consists of nothing but *noise in time.* The Choral Union is to be enlarged by bringing all schools that consent into groups for regular drill, and thus the reform and improvement will extend over the whole city.'

"The committee having the matter in hand have planned to establish *four* centres this year, where volunteers from thirty to forty different schools may receive regular drill once a week for a season of eighteen weeks. There will thus be under instruction about one thousand voices. In addition to this, a fifth normal centre is to be established, where the leaders of Sunday School music may receive instruction from the Musical director, thus fitting them to carry out his advanced methods in their respective schools.

"The ultimate aim of the committee is to raise the standard of tunes and hymns in Sunday School use, to cultivate four-part singing, and to give as potent an impetus as possible to sight-reading. The very gratifying results of last season's work encouraged them to believe that very much may be done by wise effort in this direction.

"There are many schools which will not be included this year in the four centres mentioned above. The reason for this is simply that the Committee dare not go ahead as fast as they would like to. The ultimate aim being to organize *all* the schools of this city under one general leader, the Committee is forced to await the time when competent sub-leaders shall have been so trained by the Musical director as to be able to carry out his plans in their respective centres. Another year will probably bring such results in the 'normal centre' that the work then can be greatly extended."

I will only add that we begun that season with 1,600 members, and at the end of eighteen weeks' instruction, we placed 1,400 of them on the stage in Madison Square Garden and gave a concert before a vast audience. One of the most interesting features was a sight-reading test by the entire mass. New pieces in six different keys were read in an intelligent and highly satisfactory manner.

During the present season, with the aid of three efficient assistant leaders, we have been able to more than double our numbers. We began two months ago with 4,200 members, of which we hope to bring upwards of 3,000 to the concert some time towards the close of May. Of these none are under the age of fourteen, and as they go into their respective Sunday schools, prayer meetings and congregations, their influence is sure to be felt. As the years come and go, we hope to multiply these by other thousands until the whole shall have become leavened.

THE CHAUTAUQUA SCHOOL OF THEOLOGY

The increase in tuition rates announced to take place October 1 renders a statement of certain facts desirable.

The Trustees very carefully considered *all* the questions involved, and voted unanimously upon the motion to increase the rates. Some of the reasons which influenced their action are as follows:

1. The time had come for some one to devote himself exclusively to the School work. For his support there was absolutely *no* revenue.

2. Tuition at the new rates is phenomenally low, and our Professors have no *superiors*.

3. It is not certain that even at the new rates the School can be made self-supporting. *Another* increase may be needed.

4. The Chautauqua School of Theology is an educational project and not a purely beneficiary organization.

5. The Trustees can see no sufficient reason for the existence of the School unless it can be made self-supporting.

6. Those who are able to pay the present rates of tuition ought to be willing to do so; those who are willing and not able will receive every assistance which the Trustees can offer.

There is every reason to believe that the Trustees were wise in their action. It is certain that the School was never doing more thorough, satisfactory and *appreciated* work than at present.

More applications for information have reached the Dean during September than

in any previous month. The new Curriculum (edition of September 1) is in great demand.

The geographical distribution of our Students illustrates the cosmopolitan character of the School influence and work. In nearly every one of the United States, in Canada, England and Japan, the CHAUTAUQUA SCHOOL OF THEOLOGY has earnest Students, in all, over 250.

Canada furnishes the largest complement of our Students. Irrespective of denominational names, the brethren of the Dominion accept our School as affording unparalleled opportunities for study.

Many graduates of College and some of the Theological Seminary are taking special courses in the School, thus supplementing their general culture with special training in one or more of the Departments.

Professor Jewell's forthcoming work on matters pertaining to his Department is announced for the holidays. It will be the text book in his Course, and it is quite safe to predict that it will occupy a foremost position in value and influence in the literature of neurologic and psychic phenomena. Students now receive the Doctor's instructions in manuscript.

Students in the Beginners' Course in the Greek Department will hereafter receive as a text book, in place of the Elementary work, "Lummis' Helps," a copy of "Bagster's Greek Testament, Narrow Edition." The charge for the set of Text Books, however, will remain the same, $3.25.

Students in the Exegetical Course, in the Greek Department, are hereby notified that "Schaff's Companion to the Greek Testament and English Version" is now ready for delivery. Send all orders to Dean Wright.

The Dean will be glad to communicate with all clergymen or others interested in the undertaking of the School, and who desire general or special information. Address (with stamps) Rev. Alfred A. Wright, Boston, Mass.

THE PULPIT TREASURY IN THE FAMILY.

The Pervading Spirit of the Home.

E. O. FLAGG, D.D. (EPISCOPAL), N. Y.

No. II.

We should be thankful to God that we have a home, be it of the simplest kind, not indulging in these vain regrets which are calculated to foster unhappiness in the common breast and are unjust aspersions upon the author of our being. Content gives savor to the unsavory viand; it softens the hardest couch; it makes water as wine of choicest vintage; it, as it were, guides the spoon of coarsest metal and changes the plainest crockery into rarest porcelain. Let those who render home unhappy by cherishing feelings of discontent fear lest they be punished with the Israelites of old. Not satisfied with God's allowance of manna, they would gather more, for which culpable disaffection with that which was enough, God allowed their provender to be infested with worms. So these families, un-Christianly dissatisfied with their apportioned lot, are perverting the good they already enjoy into a worm-eating, cankering decay.

3. And love should be the presiding genius at home, chief among the household gods. A loveless home can never be truly one which is Christian. This is the key to the arch, the corner-stone to the domestic temple. It has its recommendation in the *ties of blood.* This tie makes a strong natural appeal. There can be no stronger. Such ties are freely mentioned as unavoidable, unalterable enforcements in all conduct. God's affection for His people is put into the family form. He says, "When Israel was a child then I loved him and called my son out of Egypt." He says, "Is Ephraim my dear son? Is he a pleasant child, for since I spake against him I do remember him still." This tender relationship God assumes in representing His affection toward man. It was an only

begotten Son that redeemed us, torn, as it were, from the bosom of His Father. The apostle tells us to love as brethren. All benevolent associations put forth the *fraternal* tie as motive to cohesion and and mutual aid. Where the same blood courses in the veins far deeper should be the love that binds. Thus David's reluctance to give up Absalom. His last charge to Joab, Abishai and Ittai is "deal gently for my sake with the young man, even with Absalom."

The Christian's is necessarily a home of love. It cannot be otherwise if Christ be the chief corner stone of the domestic temple. He who is peculiarly the head of the family renders it so. Its principle is how can he who loveth not his brother, whom he hath seen, love his God whom, he hath not seen. The Church is called a household, taking its pattern from what should be instinctively and in all respects as one. All exhibitions of piety are as nought unless accompanied with family affection.

Home the Nursery of Religion.

By Henry Allon, D.D., Union Chapel (Independent), London.

No. II.

Evidently God intended our family relationships for high religious purposes. Husband and wife are to walk as "heirs together of the grace of life," to be helpers to each other's piety. Parents are to "bring up their children in the nurture and admonition of the Lord." All the peculiar influence which domestic affections gives us is to be consecrated to spiritual ends. The parent is as God to his child; he is entrusted with the formation of its character even from its first rudiments. A mother's voice is the first music a child hears, a mother's smile the first beauty it sees; from her it receives its first impressions, and learns its first words; and above all influences that it can be exposed to, her words and tempers and acts will form and imbue its character. The family is the seat of moral government, the very image of God's government, the type of our highest spiritual relations, the symbolic sacrament of what is spiritual and eternal. Our family ties are but patterns of the spiritual. We call God by that most precious of all names—that which is the very Gospel of Christianity—our Father in heaven. "God the Father, from whom every fatherhood in heaven and earth is is named." We are to be such fathers to our children as God is to us. And the deep and ineffable relation of Christ to God is represented to us by the title "Son," teaching us his identity of nature with the Father, His perfect and spiritual oneness with the Father, the deep and blessed love that He reciprocates with the Father, His filial obedience, meekness and purity. Oh! we may pore over the doctrine of the Trinity, and bring all our metaphysics to bear upon it; but we can get no conception of it so deep and simple as that which is conveyed by the terms Father and Son, nor can we get so high and holy a conception of our own relationship to our children as to remember that it is the relationship of God and Christ.

And then we are told that God the Son "is not ashamed to call us brethren;" that we, too, are "made children of God by faith in Christ Jesus;" that "now are we sons of God." And, as if by employing its similitude Christ would hallow every domestic relation, our human wedlock, our married love, is spoken of as symbolizing deep spiritual relationship—Husbands are to "love their wives, as Christ loved the Church." "I have betrothed thee unto Me for ever." "I have presented you," says Paul, "as a chaste virgin unto Christ." And as we are faithful to Christ, our spiritual Husband, we shall realize in Him and from Him the deep and ineffable blessedness of His conjugal love. The metaphor is even daring in its suggestion of privilege and identity. Wedlock is a union in which there is a compact even of wills; in which each comes into voluntary obligation to the other; in which, by a precious self-denial, each is converted into the other, and each "finds something better than a mere self, by becoming part of a nobler whole."

The home is a church where we offer to God our family worship and seek to train our children for Him, and where we receive the awful care of their souls, and teach them to repent and pray and believe where we are to them what God Himself was to the first man. It is a world within a world, a church within a church; the nursery and school of all religion.

QUESTIONS OF THE DAY

The Liquor Traffic.

By Rev. R. Wallace, Toronto.

The extent and expense of the liquor traffic in Great Britain, the United States and Canada is enormous. About one-seventh of the grain of Great Britain is wasted on this traffic, when thousands of the people are still on the verge of starvation and living in abject poverty. In the United Kingdom, 52,659,000 bushels of grain are destroyed yearly to make beer. 100,000,000 bushels of grain are annually destroyed in the Anglo-Saxon world, which would give two barrels of flour to every family in England, the United States and Canada during the year. During the last seven years the large total has been spent of £987,000,000, or £200,000,000 more than the national debt of Great Britain. And this was not all, for it cost at least £100,000,000 more to pay for the mischief that it caused. That gave a cost of £241,000,000, or about $1,200,000,000 yearly for their drink bill! It is said that there are about 200,000 places in Great Britain where liquor is sold, and these are probably doing more to hinder God's cause than the 40,000 ministers of religion can do to advance it. As the result, mainly of intemperance, they have nearly 3,000,000 applying yearly for parish relief in that wealthy country; 85,000 inmates in their asylums; 60,000 convicted of crime; at least 250,000 vagrants roaming about the country; and about 120,000 brought annually to a premature grave. And these liquor shops are sanctioned by law to lead away the people from God, from happiness and heaven. Thus the liquor traffic of Great Britain costs as much as would support 600,000 missionaries at $1,200 a year; 500,000 schoolmasters at $500; build 5,000 churches at $10,000; 5,000 schoolhouses at $4,000; would give to the world 200,000,000 of Bibles at twenty-five cents each; and 500,000,000 of tracts at $1 per 100; would give 100,000 widows $100 a year; and 200,000 poor families $50 a year. In short, would provide a machinery that would evangelize the world in a short time, or pay off the national debt in four years. In the United States there are 175,000 places where intoxicating liquor was sold, involving a direct outlay and waste of not less than $700,000,000, and an indirect loss to the country, by crime, pauperism, &c., of $700,000,000 more; and this results in the destruction of 100,000 lives yearly. In the State of Maine, before prohibition, there was 1 drunkard for every 55 of the population, and 1,000,000 gallons of spirits were distilled annually, while the liquor bill amounted to $10,000,000. Since prohibition there is not a distillery or brewery in the State, the recent sale of liquor amounting to the mere fraction of the former quantity sold; whereas the death rate had been reduced to 1 in 300 of her population.

In 1881 there were in operation in the United States 3,210 distilleries. These consumed 31,291,130 bushels of grain, with an aggregate production of 117,728,150 gallons of proof spirits. For the fiscal year ending 30th June, 1881, the total amount of revenue to the national treasury from distilled spirits was $67,153,974.83; for the same period the total revenue from fermented liquors amounted to $13,700,241.21. The beer production for the year ending 30th June was 14,311,028 bushels, or at 31 gallons per bushel the enormous aggregate of 434,641,868 gallons. A brewer's authority

gives the number of breweries at 2,880, and estimates that there are 1,681,670 acres of land under cultivation for barley and hops. If sown with wheat, at 30 bushels per acre, this land would provide 50,456,000 bushels, or about one bushel for every man, woman and child in the United States. It has been declared on authority of an official census that the liquor traffic during the last ten years has sent 100,000 children to the poor houses in the United States; has committed at least 150,000 to prisons and workhouses; has made at least 10,000 insane; has determined at least 2,000 suicides; has caused the loss, by fire or violence, of $10,000,000 worth of property; and has made 200,000 widows and 1,000,000 orphans. While the clergymen of the United States cost $12,000,000 yearly, the loss to the nation, directly and indirectly, through liquor, is something like $1,400,000,000 a year. The quantity of spirits and malt liquor made or imported into the Dominion of Canada in 1882 was 17,734,934 gallons, or nearly four gallons for every man, woman and child in the Dominion. The liquor traffic is estimated to cost Canada $43,500,000 annually.

The History and Iniquity of the Lottery.

By Rev. C. K. Cox (Methodist Episcopal), Washington, D. C.

We hear of lotteries first in Rome. During any public entertainment tickets were thrown out marked with the names of certain prizes. The holder, on presenting the same to the proper officer, received the prize indicated upon the ticket. The ancient Spaniards also possessed lottery schemes. One was called the "Jar of Fortune." It consisted of a jar filled with tickets, most of which were blanks (as now). We find the lottery in Germany and France, the latter during the reign of Francis I. Many lotteries were established in France in 1530, but owing to their evil influences were abolished some time later.

In Florence tickets were placed in a large wheel, which was drawn about the streets by charity boys.

The lottery called the Blanc Royal was patronized in France by the Government to the extent of 12,000,000 francs. In 1669 the people of England became so interested in lotteries that all kinds of business and trades were carried on by means of lottery tickets, but this was suppressed, apparently so, under the reign of Queen Anne, but was still continued by the Government and wealthy individuals for many years afterward. The British Museum and many other fine public buildings were erected by means of the money obtained from the sale of lottery tickets. These secret sales were finally abolished.

In America's early days court and school houses were built from the proceeds of lottery tickets. Pennsylvania was the first State to abolish the sale of tickets on account of cheating and robbing the poorer classes, although the State subsequently sanctioned their sale, but about thirty years ago abolished it for the second time. Lotteries are now running in the States of Kentucky and Louisiana.

Their agents are in every State in the Union. Flaming and attractive advertisements appear daily in the newspapers. Why the press should lend itself to the steal is to be deplored. On account of its fraudulency it should be discountenanced by all good citizens. A favored few are the lucky ones. The majority are swindled. On the grant given by Pennsylvania to the canal company—a swindle brought into existence some years ago—the profits in a short time amounted to $33,000,000, which was 1,000 per cent. more than was originally appropriated for the concern.

Every lottery scheme is raised by money put up by a large number of credulous persons. The agent or originator gets the most of it. The guilt resting upon those who buy the tickets is great, but it is nothing compared with the guilt of those who institute and carry out this systematic robbery. It is a species of gambling which ruins all who venture in it. This vice causes men to have an inordinate desire for wealth.

God only intended man to seek wealth by the means given him—that is, by the sweat of his brow. Experience teaches us that the best and most honest men are

those who work slowly and steadily for whatever they can or may have in this world. The lottery adventure is an alluring bait, everyone who purchases a ticket expects to draw a prize, and is filled with visionary and extravagant hopes until the time arrives. If he loses, which is the case almost always, he becomes discontented, morose, and in time loses his better qualities, and leads a vague and indolent life. The infatuation is so great that often a man will reduce his family to poverty to gratify this sinful habit.

If men want honor and happiness, instead of misery, poverty, dishonor, and death, shun this loathsome traffic. Dedicate themselves to God. A good name is rather to be chosen than great riches. If men would have honor and happiness here and peace and rest in the world to come, serve God and not mammon.

HELPS IN PASTORAL WORK

How to Get at the People.

By Rev. C. H. Spurgeon (Baptist), London.

I think the first thing is really to be very near our people in our hearts, to love them intensely. We should never speak to them really beyond ourselves. I was saying to the students the other day that the style must be the man; that in the formation of a style the principal thing is the formation of the man. A man must love, and then his mode of address will become loving in consequence. There is more in the man than we have ever thought as to the ministry, and in the preparation of the orator the true speaker should begin with the preparation of the man. What you want your address to be, that you must be yourself. Have you never heard persons say:

"I do not care much about that congregation of mine. It is a parcel of servant girls?"

Then don't you preach to them. God will never bless you to servant girls, because you do not know the unutterable value of their souls, and the sooner you address yourselves to peeresses and others the better for them. In God's providence there must be a few cut out to preach to peeresses and duchesses. Dear brother, devote yourself to that task.

"I never could get on with that congregation," said one to me. "They are a parcel of agriculturists. The biggest farmer there seems to know nothing except the difference between tarmuts and wurzles."

The moment we despise them we have lost them. I do not think it is a great thing to go up; it is a great thing to go down. At Mentone my room is two flights of stairs above the street one way, but out at the back I go up two flights of stairs to get at the people. When I went out at the back, I went up two flights of stairs to see them; when I went out at the front, I went down two flights to see them. That is the kind of ministry I wish cultivated. Here are these servant girls and farmers down stairs; here are some very intellectual, learned brethren, like these around me. Now I am going up stairs. It ought to be as easy to go up two flights as to go down two flights, and as pleasant. But if there was a friend living at the back of the house who was most objectionable, I used to find my legs grow very stiff; and, if there was anybody down below that I did not particularly want to see, I used always to have an inclination to excuse myself for not going down; but if there had been anybody that I wished to see I could have run pretty smartly.

Next to that, there is a way of drawing very near to people before you see their faces in much prayer for them. Is it not a very blessed thing, that habit of some brethren of getting names of friends in the congregation and praying for them in detail, and sometimes going through their case before God, describing all they know

that has caused them trouble and anxiety, marking the difficulty they have in dealing with those cases, and setting them before the Lord? Though they are far away, and do not know that you are praying for them, you are still very near, and you will come fresh from the closet, where you have had communion for them, to have communion with them as you never had before. If our heart is thinking of them, if our soul all day long feels them like a burden on us, if we feel we must break their hearts, or else our own will break, if they are borne on our hearts as the children of Israel were borne on the heart of Moses—we must get at them. We have done nearly all the work, and it is only a matter of detail as to what next shall be done.

Then I think it is a capital thing for us preachers, whenever we get into the pulpit, to be perfectly at home. I know some brethren that seem never at home except in their own houses. When they get into the pulpit they shut the door and they shut themselves out. They were not there at all; it was somebody else, quite distinct and different. Have not I heard a brother speak one way to me down stairs and quite another way in the pulpit —a different style altogether? Where is that excellent John Smith that said to me just now:

"You are heartily welcome. Have another cup of tea?"

Do you not think that the more we talk to people just as if we stood up in the drawing room with half a dozen around us, and talked more simply what we have in our heart, that would be the best style?

When we come into the pulpit, among God's own people, and talk of God's own Son, to effect God's own purpose, we ought to be every bit of us at home, so as to make the people feel: "Here is a real friend come to talk to us. He does not try to shine nor to make us think what a good speaker he is. All he wants to do is to get us to believe certain things and feel their power." I am sure that is the way to get at them.

But then we must get at the people with real instruction. I take it that every sermon ought to teach something; not merely to arouse enthusiasm about something, but to distinctly teach some great truth, and then all the arousing brings out that truth. The truth must always be taught in a way that people can receive it. I have heard the term "simple gospel" so often that sometimes I have thought: "I wonder whether the brother thought I was simple too, because it was so awful simple." I do not mean simple in the sense of plainness, for the plainer the better; but there are some who put a little drop of Gospel, and seem to think it would be too thick a cream for my digestion, and they water it down to just such a little bit of thought. It seems to me that the simplicity of the Gospel should rest more in the fulness of it than in the thinness of it; and the power and essence of the Gosple should be given undiluted in its glorious simplicity. There must be something in it, and that something must be put so the person can take it. We will not get near the people if we seem to squirt instruction over them; but we should get hold of them and try to pour it in. Pardon me for saying I do not think most of us have a correct idea of the dense ignorance of the people. I do not mean of the outsiders; but of those who come to hear us. It is really wonderful when you get to talk to them to see what wrong meanings they attach to phrases which are commonplace with us. I had a lesson one day that I shall not forget.

A man said to me: "You don't believe in written prayers?"

I said: "No, I do not."

He said: "I wish you would make a prayer sometime for us. I used to hear you pray; but it was not until one evening, when you said, 'You that feel it can say (amen) after me and I will pray for you, and, if you like, you can say word after word.'"

He said: "That was the first vocal prayer I ever uttered, for I really had not known how to put words together to express my desire before."

There are some persons that want prayers made for them, and God has made one for them: "Take with you words, and say, Receive us graciously and love us freely."

SUNDAY SCHOOL CAUSE

Why Sunday School Lessons are not Studied at Home.

By J. H. Vincent, D.D. (Methodist), New York.

The almost universal complaint of our Sabbath school authorities against young people who attend the Sabbath school is, "They won't study their lessons at home." That is, they don't; and it is safe to assume that they don't because they won't. This is a way human nature has.

The boys do, however, study something at home. So do the girls. The boys study ball and bat, and laws of base ball grounds. The girls study bonnets and cut of dress, and style of tying this and setting of that. It is simply astonishing to see with what eagerness they look up the subjects in which they are interested; what a world of facts and laws they acquire; what questions they can answer; what difficulties overcome, and what time and talk and patience give to all these topics. But they won't study their Sabbath school lessons at home.

Day school lessons these same young people *do* study. Systematically, year in and year out, in all weathers, and in spite of the varied attractions and recreations of the changing seasons. Not that they are always interested. Not that their delights, like the delights of game and dress, are hidden among the fascinating leaves of text books or among the golden minutes of recitation hours. Far otherwise; but they study nevertheless. They *must* study. They must study to keep their "stand" on the records; to retain the respect of teachers and classmates; to make a good report at home; to secure "promotion" when the time comes.

Besides, what *is* the use? Religion is a simple thing. It is a matter of feeling. The intellectual forces may be exercised in science and literature, but the Bible is a book for the heart. Its lessons are to be absorbed. And too much study may make skeptics of them. And besides those old times of Bible history, who cares for them? What good end do they serve in *our* age of electric light and progressive thought?

Look further. See the woeful want of system of provisions for gradation and promotion in the schools. See the superficiality of the general reviews. What wonder that young people are indifferent and negligent! What wonder that they think it "smart" to puzzle the teacher with absurd questions on obscure points, or quote the "wit" of prophets of the hour, concerning Bible miracles, "Sabbath school youth," and their precocious piety!

With all these elements on the side of apathy, indolence and scorn, is it any wonder that multitudes of our "young people won't study their lessons at home?"

But we are not through with this subject. We are dealing with an evil. We seek its root. This found, it will be easier to remove the evil itself. The apathy we deprecate—this want of taste for spiritual things—is of the "world." The world is very fond of evil, and very much given up to it, and violent antagonism to truth and good is not the only way in which the world opposes the kingdom of Christ. Atmospheres are as dangerous as open assaults. In this indifference to Bible study the enemy is at work.

Families in the Sunday School.

By Rev. W. A. Dickson.

Perhaps the Sunday school work is neglected more by many of our Church families than any other work of Church life.

The family pew in congregational service, when occupied by all the members of the household, is an impressive sight—father, mother, sons, and daughters

sitting together listening to the precious Gospel, singing the good songs of Zion, and worshipping God in the "beauty of holiness." Thus should it be in our Sunday schools. When the hour of Sunday school arrives, parents with their children should direct their feet toward the school of Bible instruction. What a hallowed effect this would have upon the boys and girls; how salutary an influence it would exert upon our non-going neighbors. Moreover, our own individual experience would be much better, and our hopes of immortality would be more assuring. We have our intermediate, primary, and other departments of Sunday school life, to which should be added the parental room, for delinquents. Appoint the little ones as committees of invitation, each little boy and girl asking their own parents to attend the services of the Bible school. The result of "Families in the Sunday school" will be marked in several respects.

First. It will enlarge the attendance, and thus increase the interest. The larger the school the greater the interest. This is very desirable. Every Sunday school board of officers should look up this important part of their duties.

Second. It will be mutually beneficial. Children will be encouraged, parents will rejoice, and all together will inspire many others to "come, taste, and see that the Lord is good."

Third. It will add to the enjoyments of our home circles. The lessons, with the excellent helps, will be more interesting. We will read, we will talk, we will sing, we will pray all about the Sunday school lesson.

Fourth. The souls of the little folks will be trained for God. They will be developed in early life in the right paths. Seed will find good soil in which to grow and become fruitful. God's blessing will rest upon them, and the Church will be greatly blessed through them. "All thy children shall be taught of the Lord; and great shall be the peace of thy children."

PRAYER MEETING SERVICE

A Model Prayer Meeting.

By Theodore L. Cuyler, D.D. (Presbyterian), Brooklyn.

A short time since I attended a prayer meeting, which was so inspiring and so delightful, that I am tempted to jot down a few items in regard to it. Prayer meetings generally dwindle in summer. Dr. Alexander used to say that city religion was like oysters—"not in vogue during the months which have no R in their names."

This meeting I speak of was full. It seemed as if the Unseen Guest was truly present. "There am I in the midst of them" is a promise which the Master loves to fulfil. The leader of the meeting was a thorough Bible student as well as a man of fervent spirit. Next to the presence of Jesus, the most vital point in a prayer meeting is to have a good leader. He began at the moment with a rousing hymn. Plaintive hymns answer their purpose later in the meeting, but it ought to begin with a strong "off-shore breeze." The passage of Scripture read gave the key-note to the service. It had been selected carefully the week previous, and announced on the Sabbath from the pulpit. The people knew, when they came, what was to be the topic of the evening, and had been requested to prepare themselves to speak upon that topic, and to search out other passages that bore upon it. The leader's remarks on the passage were suggestive; and, after he had opened the door, every one else was free to follow.

That topic was the chord on which the remarks, and to a certain degree the petitions and the hymns, were all strung, like jewels on a necklace. The meeting was not so lavishly fettered to that theme that there was not freedom for impromptu remarks or a wide range for prayer. But

the ruling topic gave *unity* to the service, and gave it solid instructiveness also. Set it down as a rule that most people, even church members, will not attend prayer meetings unless they are *interested.* Nothing is more sure to interest them than an animated and profitable discussion of the inexhaustible Book of God.

We had a half-dozen pithy addresses—some of the speakers holding Bibles in their hands. A dozen hymns were sung—or at least a portion of them. Sometimes one verse was interjected between the prayers. But the hymns all bore upon the leading theme of the evening. Some leaders are exceedingly obtuse in their selections of hymns. At a meeting mainly composed of Christians, they give out "awakening" appeals to the unconverted, like "Come, trembling sinner, in whose breast," or "Sinners, turn, why will ye die?" Or, perhaps, while the meeting is taking a tender, pathetic turn, and some melting, penitential strain would suit it, he bursts in with "Blow ye the trumpet, blow!"

One of the excellent features of the meeting I speak of was that no stiffness prevailed. Persons rose to speak or pray without being called upon by name. When a meeting is reduced to that necessity, it is generally congealed past all thawing. It is about in the condition of a family dinner on Thanksgiving Day where the head of the household should be driven to say: "Come, John, won't you favor us with some remarks?" or "Please, Sally, to 'liven us up with a joke." Spontaneousness is vital to a good prayer meeting. If it fails to be a family meeting, where the attendants feel entirely at home, then it fails of one of the chief essentials of a social gathering of Christ's disciples. One man, I noticed, spoke in rather stentorian "camp-meeting" tones. All right; that high-pressure brother could no more discharge himself gently than Gen. Newton could blow up Hallett's Reef gradually. Let each one be himself in a meeting. Why else did the Lord create people so differently except to keep us from the tedium of monotony? There is not much danger in our Presbyterian services that either preaching or praying will be excessive in either loudness of voice, or fervency of manner. Our besetting sins do not run in those directions.

The singing at the meeting I attended was up to brother Sankey's ideal. A strong voice led the whole crowded room-full of voices in well-selected tunes. There was a *soul* in every sound. If there were undevout persons there who had no relish for either prayer or Scripture, they could not fail to have been charmed with the service of sacred song. Now, such a meeting as I am sketching is a possibility in most of our churches. Why not make it a certainty?

Proper Use of Prayer Meeting.

By Rev. S. H. Dunn, A.M., B.D. (Methodist Episcopal).

To bring the most out of our weekly social meeting it must be what it is called, a *prayer* meeting. This is the essential element of the whole hour spent together. There is too little *prayer.* But there is a mistaken idea upon this matter, which makes it necessary to pray in *form* or *position.* The truth is still worth considering that we are not only not heard for our *much* speaking, but, indeed, we are not heard for *any* speaking. There may be a *prayer* meeting, without a single audible prayer. We now speak of what we sometimes call the *spirit* of prayer. We *listen* too much, we *look* about us too much, and exercise our minds on these things during the prayer hour too little. The prayer meeting is a personal matter, and should be used by each person. Perhaps the greatest question of the hour, in matters referring to the betterment of our social forces, is as to the best way of making the most of our weekly gathering, how to interest the business *men* in the judicious use of this hour for God—as to how we shall bring the children and the young men and women of our churches into this means of grace, and how to keep them there. We regard it, to these ends, as a matter of necessity that the minister hold the meeting within his own grasp, that he shall impress his personality upon it, that he shall infuse it. Let him study his subject for prayer-meditation as care-

fully and prayerfully as he prepares for the ministrations on the Sabbath. Let him go with burning words from his closet to the listless, sleepy people. Let him sit down not a single moment during the whole hour, but with song and words of exhortation and encouragement keep the hour filled with enthusiasm and prayer.

The people, too, can help in making our social meeting what it should be. It is their duty to live during the week with the thought ever present that they are to bear a testimony at the coming prayer service; to provide their souls with something to tell in the way of a rich experience. God feeds us in *soul* as He feeds the young ravens in *body*, when we cry to Him for the food we need. It is not happiness we need so much as it is wholesome spiritual food.

The great object of the prayer meeting is to obtain a new supply of ammunition to re-enter the divine service for more effective doing. The Scriptures never divorce work from our praying. The one habit is correlated to the other habit. We can no more separate the two and expect to thrive in soul-life than we could reasonably expect to live on mere oxygen separated from the hydrogen. The whole Church is organized, and the entire Gospel is built up on the idea that *work* is the means of spiritual success in organizations or personal experiences. The Gospel is a preparatory school to that end. So is the Church organized to perpetuate this aim of the Gospel. Here is our fault, we go to prayer meeting to get happy, and not to prepare for greater usefulness.

MISSION FIELDS

The March of Christianity.

By Rev. Joseph Cook (Congregationalist), Boston.

In the first 1,500 years of the history of Christianity it gained 100,000,000 of adherents; in the next 300 years, 100,000,000 more; but in the last 100 years it has gained 210,000,000 more. Please make these facts vivid. Here is a staff. Let it represent the course of Christian history. Let my hand represent 500 years. I measure off 500, 1,000, 1,500 years. In that length of time how many adherents did Christianity gain? 100,000,000. I add three finger-breadths more. In that length of time how many adherents did Christianity gain? 100,000,000. In the 300 years succeeding the Reformation, Christianity gained as many adherents as in the 1,500 years preceding; but I now add a single finger's breadth to represent one century. How many adherents has Christianity gained in that length of time? 210,000,000 more. Such has been the marvellous growth of the Christian nations in our century, that in the last 83 years Christianity has gained more adherents than in the previous 18 centuries. These are facts of colossal significance, and they cannot be dwelt on too graphically or too often. By adherents of Christianity I mean nominal Christians—that is, all who are not Pagans, Mohammedans, or Jews. At the present rate of progress, it is supposed there will be 1,200,000,000 of nominal Christians in the world in the year 2000.

Missionary Facts and Principles.

By H. M. Scudder, D.D. (Congregationalist), Chicago.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, ascetisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a Divine Deliverer—one who can make the satisfaction and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ Himself.

6. This command is addressed to all Christians, in every age, until every human being is converted. He who said, "Go, preach to every creature," added, "Lo, I am with you alway, even to the *end* of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul or the church that does not possess it is dead.

8. If we love the the truth of Christ, we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles illustrated it. Those twelve men were missionaries. In their time, Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, love, success: these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world, and rises up into the millennial glory.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Egypt: Its Treasures of Ancient Art and Literature.

By J. L. Porter, D.D., President of Queen's College, Belfast, Ireland.

No. III.

A recent discovery, and one of the most remarkable of modern times, has given a fresh interest to the lives and acts of those famous monarchs. In the desolate ravine of Deir-el-Bahry, near Thebes, is a cave, the opening of which, among rocks and sand, has been hidden for ages. Some years ago the opening was found by shepherds, who are always in search of antiquities, for which they find a ready sale among travellers. They kept their secret, but time after time they brought out rolls of papyri and other remains of great value, and disposed of them for large sums. At length the suspicions of the Government were aroused, and the directors of the Egyptian Museum were convinced that some freshly discovered tomb, singularly rich in antiquarian treasures, was being rifled. Prompt and somewhat arbitrary measures were taken to worm out the secret. The task was difficult. A certain Abd-el Resûl Ahmed, a local guide and dealer in antiquities, was suspected and sent to prison. As a matter of course, he denied all knowledge of hidden treasures, and got witnesses to prove that he was one of the most upright men in Egypt. Still he was kept in prison for several months. His brother at length, through jealousy, revealed the secret, and took Herr Brugsch, one of the directors of the Boulak Museum, to the cave. On traversing its long and silent chambers, the astonished antiquarian found a collection of ornamented coffins and mummies of kings, queens, and other high dignitaries belonging to the eigh-

teenth and three following dynasties. Here were the remains, in fact, accompanied by historic and other written fragments, of some of the most illustrious personages who lived in Egypt from the age of Joseph down to the time of the siege and capture of Jerusalem by Shishak. A list of the more remarkable will doubtless interest my readers:

Ahmes and his queen, Nofertpari, who reigned about B. C. 1700. The coffin of the king is painted in yellow and blue, and on the breast is written in ink the names which he bore. The body is enveloped in its bandages of "fine linen," and is still encircled with garlands of flowers. The body of the queen is covered with red cloth, bound round with folds of white linen. It was enclosed in two coffins, the outer of colossal size, richly ornamented and having an inscription in hieroglyphics, reaching from the waist to the feet. The inner coffin is moulded to the form of the body.

Amenhotop, the founder of Karnak. The body has a wooden mask, perhaps a portrait of the king, and is encircled with floral wreaths. The coffin has on the breast the emblem of immortality, and is ornamented with bands of hieroglyphs.

The mummy of Thothmes I. has disappeared, but his ornamented coffin, bearing his name, was found, having been appropriated for a much later sovereign, Pinotem, a contemporary of Solomon. The name of Thothmes I. may be seen on Cleopatra's Needle. The coffins and mummies of Thothmes II. and III. were discovered, the folds of linen which enveloped the latter inscribed in ink with long passages from "The Book of the Dead" and "Litanies of the Sun." These three kings were the chief builders of the grand temples of Thebes and Medinet Haboo.

The coffin of Siti I., one of the greatest of Egyptian monarchs, was likewise among the treasures. He made the canal which connected the Nile with the Red Sea, and which ran mainly in the same track as the present Sweet Water Canal by Tel-el-Kebir and Ramses.

But one of the most interesting of the mummies discovered is that of Ramses the Great, the Sesostris of the Greeks, at whose court Moses was educated. It is perfect, and the name of the king is written in heiratic characters upon the breast. The mummy has not yet been unrolled, but it will be ere long, and then, after the lapse of more than three thousand years, the face of that Pharaoh before whom the Jewish law-giver so often appeared will once again be exposed to view.

All this gives a reality to the events of primeval ages, and especially to the wonderful incidents of early Bible history, which is positively startling. It shows, too, the vast importance of those precious monuments and remains which have recently been brought forth from the tombs of Egypt. Every Englishman feels proud of the brilliant achievements of Sir Garnet Wolseley and his brave army. They have not only saved Egypt from anarchy and national ruin, but, by their rapid march upon Cairo, they have saved from almost certain destruction those ancient records and works of art now deposited in the Boulak Museum, which are of inestimable value to the historian and antiquarian.

In addition to some forty coffins and mummies of royal and distinguished personages, the cave contained about six thousand other objects—ornaments of gold and silver, gems, vases of bronze and terra cotta, goblets, statuettes, toilet requisites and wearing apparel for ladies, baskets filled with preserved meats, rolls of papyrus containing incidents of personal history and hymns and prayers to the gods, and a unique specimen of a funeral tent used at the burial of Queen Isis Em-Kheb more than three thousand years ago. Of the latter there is a full description, with colored plates, in Mr. Villiers Stuart's most interesting work published by Mr. Murray. The tent, or canopy, is a mosaic work of minute pieces of leather stitched together, each piece separately colored. The colors are pink, yellow, primrose, green and pale blue, and most of them as brilliant as if only just applied, although the work is as old as Solomon. The canopy consists of a central panel nine feet by six feet, divided into two equal parts, one covered with pink and yellow rosettes on a blue ground; the other has six vultures, with hieroglyphic texts—the vulture being the emblem of the divine protector of monarchs. Round the panel are rows of squares filled in with emblematic devices, and others simply colored pink and green. The entire fabric measures twenty-two feet six inches in length, by nineteen feet six inches in width. The queen for whose obsequies it was prepared was mother-in-law of that Shishak who besieged and captured Jerusalem a few years after the death of Solomon.

But one naturally asks, How did all

those remains of royalty find their way to this rude and obscure cavern? The story is romantic, and tends to illustrate the social state of the country and the character of the people in that early age. Egyptian monarchs and others of wealth and distinction were accustomed during life, like the Hebrew princes (Isa. xxii., 16), to build or hew out in the rock grand sepultures in which their embalmed bodies were afterwards laid, with costly robes, ornaments, gems and often large treasures. In order to secure the tomb from robbers, every effort was made which skill and ingenuity could devise to conceal and secure the entrance to the sepulchral chambers. It was also customary, in the case of royal tombs, to have them visited at stated periods by public officers, who wrote upon the coffins or mummy clothes the state in which they found them, and who repaired the coffins when needful or removed the bodies to places of greater security.

When Thebes ceased to be a royal residence the city declined in wealth, and many of the population were reduced to extreme poverty. The lower classes, pressed by want, then organized bands for the violation and plunder of the royal tombs. This was carried to such an extent that strenuous efforts were made by the Government authorities to suppress the system and secure the robbers. A commission of inquiry was instituted, and among the records of the commission still preserved is the following confession of one of the culprits: "We opened the coffins of the king and queen, also the sarcophagi in which they were deposited. We found the mummy of the king, and his sabre by his side; also a considerable number of talismans and ornaments of gold on his neck. The head was covered with gold, and the whole mummy studded over with gold. The coffins were plated with gold and silver, within and without, and encrusted with precious stones. We took the gold which we found on the mummies, also the talismans and the gold ornaments of the neck and of the coffins. Then we burned the coffins and carried off the contents, consisting of vases of gold, silver and bronze."

Most of the royal remains recently found in the cave of Deir-el-Bahry were originally laid in splendid sepulchres of their own. The written notices on their coffins and mummy clothes show how they were inspected, pillaged and moved from place to place for greater security. Finally, it seems, they were secretly huddled together in this cavern. The cave itself was in all probability excavated as a sepulchre for the dynasty of priest-kings, who began to reign about B. C. 1100. It has neither the spaciousness nor the splendor of those constructed during the palmy days of Egyptian wealth and art. It was on this account all the more secure; and its own rightful tenants, together with those who were placed there for security after many a rude and sacrilegious handling, lay undisturbed for well-nigh three thousand years.

A new era, I believe, has now dawned upon Egypt under English protection. Her rich resources will be developed; her people will be freed from grinding oppression; her rulers will be constrained to adopt principles of justice and equity; and her wonderful treasures of ancient art, architecture and literature will be systematically investigated and preserved with religious care.

HELPFUL HINTS FOR WORKERS

Unseen Companionship.

By Prof. J. T. Tucker, D.D. (Congregational), Andover.

The unseen is not the unreal. It is not only real, but often is invested with wonderful power. The ancient patriarchs "endured as seeing Him who is visible." So have millions since. The invisible has some great advantages over the visible, as a steadying, sustaining, comforting power. It has no fluctuations as of present or absent. To the eye of faith, God, heaven, the things spiritual and eternal, are always near; surprisingly nearer, under the best conditions, than any external object. They go with us and stay with us as no human friends or possessions can. You are having to say good-bye every little while to the dearest of your earthly relatives. You must leave your home behind you when business or other claim calls you away, and all these separations are more or less undesirable. But there are no farewells made necessary between you and your beloved Lord, on account of changes of scene or place. He abides

with us as does the atmosphere we breathe, the light we see by, the sky which covers us. Anywhere we may talk with Him, feel His encircling arm, look up into His smiling face. Wherefore we faint not, renewing our inner man day by day amid the breaking-up and decaying of the perishable elements of this world; while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are transitory—their fashion is passing away; but the things which are not seen are eternal—not as belonging exclusively to what we call eternity in distinction from time; but never ending in duration from their beginnings here in renewed and sanctified souls. The things which cannot be shaken will remain. What shall so soon be our only companions should here be our familiar, our chief sources of strength and joy—

"While ever and anon bright glimpses come
Of that fair city where the journey ends."

But One Book.

By R. S. MacArthur, D.D. (Baptist), New York.

When Sir Walter Scott lay dying, he was carried at his request into his dining room, that his dying eyes might once more rest upon the Tweed, which he so much loved. Some of you have been in that room; you now remember the view from its front window. He asked his son-in-law, Mr. Lockhart, to read for him. "What book?" said Mr. Lockhart. "What book?" asked Sir Walter. "There is but one book, the Bible, read that." Mr. Lockhart read those blessed words which have been balm to thousands of hearts; words which came from the grace-anointed lips of Jesus, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." "That is comfort," said the dying man. "I am myself again."

What has infidelity to offer compared with these blessed words? It gives gloom, not glory; darkness, not brightness; death, not life. The dying Scotchman who read so widely, and contributed so many immortal pages to literature, gives this testimony to the value of the Bible. Mr. Dickens was in the habit of writing a letter to each of his sons as he left the parental roof. In one he urged his son to read the Bible, whatever other books he neglected, as it contained the purest morality and the best rules of life known to the world. When Milton would become "a poet, soaring in the high reason of his fancies, with his garland and singing robes about him," he must go to the Bible for his high theme. When Raphael would perpetuate his name to unborn generations he must ascend "the holy mount," stand in the supernal glory, and gaze on the transfigured Christ. As the "Transfiguration" was his greatest, so it was his last work. He died in early manhood, with the "Transfiguration" on his heart and brain. That picture was carried before him through the streets of Rome to his place of burial in the Pantheon. When Handel was discouraged by attempting opera in a foreign language, he accepted an invitation from several notables of Ireland to visit Dublin. From a friend he received a text from the Bible, and on that text he composed his immortal work, known at first as the "Sacred Oratorio," now known as the "Messiah." In Dublin and in London this work crowned him with triumphant success and unfading glory. It has since made his name famous throughout the world. The Bible gave all these men—working in different departments of genius—their inspiration. Shall we be so inconsistent as to rejoice in the streams while we despise the fountain whence they flowed? No literature has in it the elements of immortality except that which draws its inspiration from God's Word. This gave Tasso his strength in song, and Michael Angelo his glory in art. The music of this world dies with the breath which gives it utterance. Only as literature, music, poetry, sculpture and painting are linked with Him whose name is above every name can they possess something of the enduringness of Him who is the King Immortal. They must at least embody the best religious thought of their time. This is true both of the Greek poems and plays.

The office which has been honored by the gifts of Paul and the graces of John, by the immortal names of heroes and martyrs in the past, and is filled now by some of the ablest and best men living, needs no further vindication from me. To a blind man only is it necessary to prove that the sun at noonday in midsummer gives light. Because of its intellectual advantages, then, we should to-day say, "We will not forsake the house of God."

BEAUTIFUL THOUGHTS

Pray more and worry less.—*Moody.*

We often do more good by our sympathy than by our labors.—*Canon Farrar.*

When we are most ready to perish, then is God most ready to help us.—*Luther.*

Every event of life points, if it does not carry us on, to the cross.—*Jonathan Edwards.*

This world cannot explain its own difficulties without the assistance of another.—*Cotton.*

He that waits for an opportunity to do much may breathe out his life in idle wishes.—*Johnson.*

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*Rutherford.*

Perhaps your Master knows what a capital plowman you are; and he never means to let you become a reaper, because you do the plowing so well.—*Spurgeon.*

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—*Goethe.*

Real faith is as satisfied, and rests as firmly on the abiding promises of Jehovah, as if it had all the blessings of grace and glory in hand.—*Toplady.*

The love of Christ is like the blue sky, into which we see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—*McCheyne.*

Let us be careful only of the quality of our work—that it be thorough, genuine, simple hearted, the best that is in us, the best that can come out of us. And above all, let us leave success to God, who is a just taskmaster.—*Wm. Gaskill.*

He who is Godly is both a diamond and a loadstone—a diamond for the sparkling of his grace, and a loadstone for his attractive virtue in drawing others to the love of God's precepts. A good man benefits others more than himself.—*T. Watson.*

I have no sympathy for those who would make the Sabbath a day of gloom. I would have the sun to shine brighter and the flowers to smell sweeter, and nature to look fairer on that day than on any other. I would have the very earth to put on her holiday attire on the blest morning on which our Saviour rose from the dead.—*Guthrie.*

Among the best gifts of Providence to a nation are great and good men, who act as its leaders and guides; who leave their mark upon their age; who give a new direction to affairs; who introduce a course of events which go down from generation to generation, pouring their blessings on mankind.—*Barnas Seares.*

That thou canst come and dwell with me,
Yet be the God thou art,
In darkness to my intellect,
But sunshine to my heart.

Oh, for the lambent fire to fall,
To purge the vile, the good to nerve!
So when the clarion voices call
We shall be meet to build or serve.
—*W. Morly Punshon.*

Christ gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings, He expells them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—*T. L. Cuyler.*

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee;
Trust in God, and do the right.

Courage, brother, do not stumble,
Though thy path be dark to night;
There's a star to guide the humble;
Trust in God, and do the right.
—*N. McLeod, D.D.*

"Whosoever" and "whatsoever" are two precious words often in the mouth of Christ. "Whosoever will" may come; "Whatsoever ye shall ask in my name that will I do." "Whosoever" is on the *outside* of the gate and lets in all who choose;" "Whatsoever" is on the *inside*, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation free; "Whatsoever" makes salvation full—*Professor Hoge.*

How love strengthens human weakness. What burdens it has enabled drooping shoulders to carry! What toils it has enabled feeble hands to accomplish! What prodigies weak women and tender children have performed when they were nerved and braced and upheld by the animating inspirations of love! So it is with God. He does His divinest best because His very nature is love.—*From the Deems Birthday Book.*

30. Unselfish Charity. I. Cor. xiii., 5.

It was a law among the Romans that no one should approach the Emperor's tent at night, under penalty of death. One night, however, a soldier was found near the royal tent, holding in his hand a petition which he meant to present to his master; and thereupon he was sentenced to death. But the Emperor hearing voices, and asking what was amiss, and hearing that a soldier had intruded within the forbidden bounds to present a petition, and that they were about to deal with him according to the law, said, "If the petition is for himself, let him die, let him die; but if for another, spare his life." It was found that it was for two of his fellow-soldiers that he had come to intercede, who had been taken asleep while they were posted on the watch. The Emperor, well pleased, commanded that they should escape death, and that they also should escape punishment.—*Rev. T. C. Blyth.*

31. Warning. Ezek. iii., 18.

A poor madman in an asylum was always repeating the same words, "Oh! if I only had!" He had been a signal man at a railway bridge which opened over a river. When the bridge was swung open it was his duty to show the danger signal and stop any train that was approaching. One night he forgot to show the red signal, the bridge was open, and a train full of people was hurled into the river. The shock drove the poor man out of his senses and he always said the same sad words. If we neglect to look for the signal which God shows to us, or if we fail to warn others, we may be forced to think and say forever, "Oh! if I only had!"

32. Indecision. I. Kings xviii., 21.

At the outbreak of the Sepoy war, on the 24th of July, in an evil hour, General ———, feebly halting between two opinions, bethought himself of a compromise. Still reluctant to disarm regiments, yet unwilling to turn a deaf ear to the increasing implorations and remonstrances of the Europeans of Bengal, now at last, after long delay, supported by Government, he fell back on the fatal folly of a half measure. He shrank from the decided act of taking away from his men their muskets and their pouches. But he thought that he might render their possession harmless by depriving the regiments of their percussion caps. The result is well known.—*Kaye's History of the Sepoy War.*

33. The Constraining Love. II. Cor. v., 14.

A famous painter at Antwerp called Quentin Matsys was in early life a blacksmith. He fell in love with a young woman, but her father refused to let her marry the blacksmith unless he painted a great picture. He knew nothing about the easel, but much about the anvil. He did not, however, give up his purpose. He studied and painted early and late, and in six months he produced his famous picture, *The Misers*, and won his wife. On his own portrait he wrote the words, "Love made me a painter."

34. Looking for Jesus. John v., 39.

Have you ever seen a pretty toy called a kaleidoscope? When you hold it to your eye, and turn it round you see a number of pieces of colored glass which form all kinds of beautiful patterns, such as stars, and crowns, and fountains, and flowers. The Bible is very like a kaleidoscope. When you look carefully into it, the more you turn over its pages and study them, the more beautiful things you find there, and remember that all these beautiful things will show you something about Jesus. Whether you are reading in the Old Testament or in the New, whether you study the law or the prophets, or read about the Judges or the Kings, you will find something about Jesus. He said, "Search the Scriptures, for they are they which testify of Me." Whenever you read your Bible do so with one object, always read looking for Jesus.—*Rev. H. J. Wilmot-Buxton.*

35. Bad Language. Ps. cix., 18.

It is told of Hercules that he shot his enemy Nessus with a poisoned arrow, and the garment of the slain man was all stained with poisoned blood. Before he died Nessus gave his clothing to the wife of Hercules, telling her that it would make her husband love her always. After a time she gave the fatal garment to her husband, and no sooner had he put it on than the poison seized upon him, and when in his agony, he tried to pull off the clothing it clung all the tighter, and so he died, killed by his own poison. So it is with the man who cloths himself with a garment of cursing or bad talk; it clings to him, and poisons him body and soul.

Faith is to believe what we do not see, and the reward of faith is to see what we believe. —*Augustine.*

MONTHLY SURVEY

Ninety years ago $65.50 was the amount on the only subscription list in England to carry the Gospel to the heathen.

The increase in membership of the United Presbyterian Mission in India last year was fifty per cent. In Sealkot alone over 200 were baptized.

The income of the London Missionary Societies of all denominations amounts to some $7,000,000. The Bible and Tract Societies add over $2,000,000 more to this grand total.

For the first time in two hundred years Protestant services, with the Lord's Supper, have been held at Friedland, in Bohemia. Regular services are to be held there hereafter.

The little island of Atafu, in the South Seas, is said to be the only purely Christian country in the world. Every adult of the island is a member of the Church on profession of faith.

The Markish Museum in Berlin is in actual possession of Luther's study and work Bible. It is filled with notes, comments, etc., in the reformer's own handwriting, including his autograph. It is the Latin edition of 1509.

Spanish evangelization still makes progress. In one large village the curé died a year ago, and mass has not been said since, and there seems to be no great desire in that direction, while the Protestant meeting greatly increases in number.

A novel scene was recently witnessed in Folkestone, England. A procession of the Salvation Army passed through the streets, followed in the rear by two mounted privates of the 7th Dragoon Guards, in order to preserve the peace of the town.

The birth-place of the Apostle Paul is the scene of a great revival just now by a movement of reform in the Armenian Church, in a Protestant, and indeed Apostolical direction. At the prayer meeting, in the neighborhood of 500 persons are considered a small number.

The English Wesleyan Missionary Society has in Europe, India, China, South and West Africa, and the West Indies, 462 principal stations, 2,517 chapels and other preaching stations, 526 missionaries and assistant missionaries, 91,276 members, with 14,489 on trial, and 103,801 scholars in day and Sunday schools.

It is stated that at the beginning of this century the number of foreign missionaries was 170, and there are now 2,500. The 50,000 converts in 1880 are 1,820,000 in 1863, and 70 mission schools have become 12,000 with 400,000 scholars. Here is a visible progress of Christianity, and we may well ask, What has God wrought?

In the Turkish Empire there are the following missionary agencies: Thirty central stations, five colleges for giving ordinary education, and others for theological purposes; 121 churches, 400 preaching stations, 900 pastors, teachers, and other Christian workers: 60,000 regular attendants at their places of worship, of whom 10,000 are communicants.

A young man in Egypt, a Mahommedan, became convinced of the truth of Christianity and desired to be baptized by our missionaries. This becoming known to his friends, false charges were laid against him. He was arrested, sent to prison, afterward to the Government hospital under the plea that he was insane, and finally he has been sent out of the country.

The niece of the late Queen succeeds to the throne of Madagascar, and has assumed the title of Ranavolona III. The Prime Minister, who has proved himself the most capable statesman of the country, and who is an earnest Christian, remains in power. According to the Malagassy custom, which requires that the husband of a female sovereign shall be the virtual head of the State, he has been married to the new Queen, as he was to her predecessor.

The way in which the multitude made their filial offerings to the memory of Luther in dear old Wittenberg was very beautiful. Two thousand Protestant ministers, gathered from every land, were there. The very houses were covered with reverent visitors, who spoke many tongues. The streets and alleys and market-places were crowded with guests. The aged Emperor William deputed his son, the Crown Prince "Fritz," to represent the imperial family, and so that son took with him from Berlin an immense laurel wreath, and, proceeding to the Church in whose floor lies Luther's dust, laid the wreath upon the slab. The organ peeled out the great warrior's battle-hymn, "A strong tower is our God." The vast audience took it up, the multitude in the streets caught the notes, and the singing echoed far out beyond the walls into the surrounding country. It was a fitting tribute of the royalty of birth to the higher royalty of goodness and worth.

BOOK DEPARTMENT, Etc.

THE MAGAZINE OF ART. London and Paris: Cassell & Company.

The August number of this beautifully illustrated monthly maintains the standard of its predecessors. Its pages are well filled with specimen pictures taken from the works of many of the most celebrated sculptors and painters, accompanied with historical sketches and critiques. "The Chronicle of Art" keeps the reader well informed with the status and progress of the works of those who handle the brush and the chisel abroad, and "The Monthly Record of American Art" performs the same office for the reader about the interest of art in the home field.

THE CHILDREN'S BREAD. Short Sermons for Children. By Rev. H. J. Wilmot Buxton, M.A. New York: James Pott.

This is a charming book to read, and an excellent help for those who desire to instruct and entertain their children around the family table in the evening, or for those who address children in public.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By George P. Fisher, D.D., LL.D., Professor of Ecclesiastical History in Yale College. New York: Charles Scribner's Sons. Pp. 488. Price, $2.50.

Any one who desires to be able to give a satisfactory reason for his faith and hope should read this able treatise by one whose pen has been often employed in meeting successfully the cavils of the modern critics of revealed religion. The foundation laid by Professor Fisher is both deep and broad, the superstructure closely pinned together, and the edifice a stately and noble monument to his skill and ability. Every minister, student and intelligent reader will rise from the reading of this volume refreshed and strengthened.

MY SOURCES OF STRENGTH. By the Rev. E. E. Jenkens, M. A., Secretary of the Wesleyan Missionary Society, and ex-President of the Conference. London, Paris and New York; Cassell & Company (Limited). Pp. 120. Price, 40 cents.

MY HEREAFTER. By Edward Beckersteth, D.D., Dean of Lichfield. London, Paris and New York: Cassell & Company (Limited). Pp. 120. Price, 40 cents.

The series of volumes of which these two books form a part touch all the phases of the inner life, are admirable in treatment, tone and spirit. Their very appearance is a recommendation, so attractive and tasteful are they in style of binding, etc., and their use cannot fail to be profitable to any devout reader.

CHRISTIAN CHARITY IN THE ANCIENT CHURCH. By Dr. Gerhard Uhlhorn, Abbot of Loccum. Translated from the German, with the author's sanction. New York: Charles Scribner's Sons. Pp. 424. Price, $2.50.

This book treats an important subject, and does it thoroughly. The facts are gathered from many volumes in various languages, and the whole trend of the book is to demonstrate that true charity was unknown to heathendom—that all its benefactions sprung from selfishness, and had some sinister object; that it remained for Christianity to exhibit the spirit and teachings of Christ in relieving every form of suffering in this perishing world without looking for any recompense except the approbation of God. The charitable of every name should study these pages, to see how much the world is indebted to Christianity and the Church, which its Founder established, and still inspires with His own Spirit.

THE MISSIONARY PROBLEM. Containing a history of Protestant Missions in some of the principal fields of Missionary enterprize, together with a historical and statistical account of the rise and progress of Missionary Societies in the nineteenth century. By James Croil, Montreal. Pp. 224. $1.00. Toronto: William Briggs, 78 King street.

The rise, progress, and present condition of the missions of all denominations in nearly all parts of the world are given in this book. The reader will gain a clear conception of what has been done, and will be encouraged to pray and labor for the perfect fulfilment of the promise, "I shall give thee the heathen for thine inheritance."

This book should be distributed broadcast in the Sabbath schools and churches of the world.

THE SCRIPTURAL IDEA OF MAN. Six Lectures given before the Theological Students of Princeton, on the L. P. Stone Foundation. By Mark Hopkins, D.D. New York: Charles Scribner's Sons. Pp. 145, Price, $1.00.

These lectures are by one who has long been a master in Israel; are based upon the Scriptural idea of man; are destructive to infidel theories of the origin and object of his existence, and are a valuable contribution to the Christian Apologetics of our day.